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Chapter Fourteen

The Chapter Concerning The Fervour the Sahabah رضي الله عنهم had for Dhikr and the Encouragement they Gave Towards it

This chapter highlights the tremendous fervour that Nabi ﷺ and the Sahabah رضي الله عنهم had for the Dhikr of Allaah ﷺ. It further discusses how they were regular with it every morning and evening, during the days and the nights and on journey and at home. Further discussed is how they prompted and encouraged others towards Dhikr and what forms of Dhikr they engaged in.

The Encouragement Rasulullaah ﷺ Gave towards The Dhikr of Allaah شارك وتعالى Rasulullaah ﷺ says, "One should adopt a tongue that engages in Dhikr"

Hadhrat Thowbaan رضي الله عنه narrates that they were once on a journey with Rasulullaah ﷺ when some of the Muhaajireen said, "If only we knew what type of wealth is good now that Allaah has revealed verses of the Qur'aan about gold and silver (condemning those who hoard it without paying the zakaah due on it)." Hadhrat Umar رضي الله عنه said, "If you wish, I can ask Rasulullaah ﷺ on your behalf." With their permission, Hadhrat Umar رضي الله عنه went off and Hadhrat Thowbaan رضي الله عنه followed him hurriedly on his camel.

"O Rasulullaah ﷺ!" Hadhrat Umar رضي الله عنه started, "Since Allaah has revealed verses about gold and silver, the Muhaajireen are asking, 'If only we knew what type of wealth is good now that Allaah has revealed verses of the Qur'aan about gold and silver.'" Rasulullaah ﷺ replied by saying, "One should adopt (as the best of wealth) a tongue that engages in Dhikr, a grateful heart and a Mu'min wife who will help one in (carrying out acts of) Imaan." Another narration states that Rasulullaah ﷺ said, "...and a wife that will assist one in (prospering one's life in) the Aakhirah." ⁽¹⁾

Hadhrat Ali رضي الله عنه reports that Rasulullaah ﷺ thrice repeated the words, "Destruction to gold! Destruction to silver!" This he said after Allaah had revealed

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.182). Ahmad, Tirmidhi and Ibn Maajah have reported a similar narration.

the verse:

﴿وَالَّذِينَ يَكْنِزُونَ الْذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ لَا فَبِئْرُهُمْ بِعَذَابٍ أَلِيمٍ﴾ (سورة توبه: آية ٣٤)

Verily those who hoard gold and silver and do not spend it in the way of Allaah, then give them the good news of a painful punishment.

{Surah Taubah, verse 34}

Because this weighed heavily on the Sahabah ﷺ, they asked, "What type of wealth should we then adopt?" It was then that Hadhrat Umar رضي الله عنه offered to pose the question to Rasulullaah ﷺ, as mentioned in the narration above. The rest of the narration is the same as the one above, only in greater brevity. ⁽¹⁾

The meaning of Rasulullaah ﷺ's Words: "The Mufarridoon are in the Lead"

Hadhrat Abu Hurayrah رضي الله عنه narrates that Rasulullaah ﷺ was travelling on the road to Makkah when he passed by a mountain called Humdaan. Rasulullaah ﷺ then said, "This is Humdaan. Continue travelling because the *Mufarriddon* are in the lead." "O Rasulullaah ﷺ!" the Sahabah ﷺ enquired, "Who are the *Mufarridoon*?" Rasulullaah ﷺ replied, "Those who abundantly engage in Dhikr." ⁽²⁾ Another narration states that when the Sahabah ﷺ asked who the *Mufarridoon* were, Rasulullaah ﷺ replied, "Those who are intoxicated by the Dhikr of Allaah. Dhikr then unburdens them of their sins so that they meet Allāh without any burden on the Day of Qiyaamah." ⁽³⁾

Rasulullaah ﷺ says, "Whoever wishes to Eat from the Gardens of Jannah should engage in Dhikr in Abundance"

Hadhrat Mu'aadh bin Jabal رضي الله عنه reports that as they were once travelling with Rasulullaah ﷺ, he asked, "Where are those in the lead?" The Sahabah ﷺ replied, "While some people have gone ahead, others are still at the back." Rasulullaah ﷺ explained by saying, "Where are those in the lead who are intoxicated by the Dhikr of Allaah? Whoever wishes to eat from the gardens of Jannah should engage in Dhikr in abundance." ⁽⁴⁾

Rasulullaah ﷺ Informs us that the Best of Allaah's Servants are those who Engage Abundantly in Dhikr

Hadhrat Abu Sa'eed Khudri رضي الله عنه narrates that Rasulullaah ﷺ was once

(1) Abdur Razzaaq, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.351).

(2) Muslim.

(3) Tirmidhi, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.59). Tabraani has reported a similar narration from Hadhrat Abu Dardaa رضي الله عنه, as quoted in *Majma'uZ Zawaalid* (Vol.10 Pg.75).

(4) Tabraani. Haythami (Vol.10 Pg.75) has commented on the chain of narrators.

asked, "Which of Allaah's servants shall have the highest status with Allaah on the Day of Qiyaamah?" Rasulullaah ﷺ replied, "Those who engage abundantly in Dhikr." "O Rasulullaah ﷺ!" Hadhrat Abu Sa'eed Khudri رضي الله عنه asked, "Are they even better than the person who fights in the path of Allaah?" Rasulullaah ﷺ's reply was, "Even if the warrior has to strike the Kuffaar and Mushrikeen with his sword until it breaks and he is dyed in blood, those who abundantly engage in Dhikr will still be a stage above him." ⁽¹⁾

The Dhikr of Allaah Earns the Greatest rewards and is Most Effective in Securing Deliverance from Jahannam

Hadhrat Jaabir رضي الله عنه reports that Rasulullaah ﷺ said, "A man can do no action more effective in saving him from Jahannam than Dhikr." Someone asked, "Not even Jihaad in the path of Allaah?" Rasulullaah ﷺ replied, "Not even Jihaad in the path of Allaah unless one fights until his sword breaks." ⁽²⁾

Hadhrat Mu'aadh bin Anas رضي الله عنه narrates that someone once asked Rasulullaah ﷺ which form of Jihaad carried the most reward. Rasulullaah ﷺ replied, "(The Jihaad of) Those people who engage most in the Dhikr of Allaah ﷺ." The Sahabi رضي الله عنه then asked Rasulullaah ﷺ about whose salaah, zakaah, Hajj and Sadaqah carried the most reward. Each time Rasulullaah ﷺ replied that it was the action of those people who engage most in the Dhikr of Allaah ﷺ. Hadhrat Abu Bakr رضي الله عنه then said to Hadhrat Umar رضي الله عنه, "O Abu Hafs! Those who engage in Dhikr have taken all the good." Rasulullaah ﷺ himself confirmed this statement saying, "Yes (that is true)." ⁽³⁾

Rasulullaah ﷺ says, "Let your tongue remain Moist with the Dhikr of Allaah"

Hadhrat Abdullaah bin Busر رضي الله عنه reports that a man once came to Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! The (Nafl) acts of Islaam are too many for me. Inform me of something that I may assiduously adhere to." Rasulullaah ﷺ replied, "Let your tongue remain moist with the Dhikr of Allaah." ⁽⁴⁾

Hadhrat Maalik bin Makhaamir reports that Hadhrat Mu'aadh bin Jabal رضي الله عنه once said to them, "The last words with which I parted from Rasulullaah ﷺ (as I left for Yemen) were that I asked, 'Which deeds are most beloved to Allaah?'" Rasulullaah ﷺ replied, 'That you die while your tongue is moist with the Dhikr of Allaah.' ⁽⁵⁾ Another narration states that Hadhrat Mu'aadh رضي الله عنه asked, "Tell

(1) Tirmidhi and Bayhaqi, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.56).

(2) Tabraani in his Sagheer and Awsat, reporting from reliable sources as confirmed by Mundhirir (Vol.3 Pg.56) and Haythami (Vol.10 Pg.74). Tabraani has reported a similar narration from Hadhrat Mu'aadh bin Jabal رضي الله عنه, as quoted in *Majma'u Zawaaid* (Vol.10 Pg.73).

(3) Ahmad. A narration of Tabraani states that the Sahabi رضي الله عنه asked, "Which Mujaahid shall receive the most reward?" Haythami (Vol.10 Pg.74) has however commented on the chain of narrators.

(4) Tirmidhi, Haakim, Ibn Maajah and Ibn Hibbaan, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.54).

(5) Tabraani. Haythami (Vol.10 Pg.74) has commented on the chain of narrators.

me which deed is best and which takes one closest to Allaah." (1)

The Encouragement the Sahabah رضي الله عنهم gave Towards Dhikr

The Encouragement Hadhrat Umar رضي الله عنهم, Hadhrat Uthmaan رضي الله عنهم and Hadhrat Abdullaah bin Mas'ood رضي الله عنهم Gave Towards Dhikr

Hadhrat Umar رضي الله عنهم said, "Do not preoccupy yourself with discussing people because it is a cause of misfortune. You had rather engage constantly in the Dhikr of Allaah." (2) Another narration states that Hadhrat Umar رضي الله عنهم said, "Engage assiduously in the Dhikr of Allaah because it is a cure. At the same time, avoid discussing people because it is a disease." (3)

Hadhrat Uthmaan رضي الله عنهم said, "Had our hearts been pure, we would never tire with the Dhikr of Allaah." (4)

Hadhrat Abdullaah bin Mas'ood رضي الله عنهم said, "Engage abundantly in the Dhikr of Allaah رضي الله عنه and it matters not if you do not associate with anyone apart from those who can assist you in Dhikr." (5)

The Encouragement Hadhrat Salmaan رضي الله عنهم and Hadhrat Abu Dardaa رضي الله عنهم Gave Towards Dhikr

Hadhrat Salmaan رضي الله عنهم once said that if a man spends an entire night giving away slave women with fair complexions and another man spends the night reciting the Book of Allaah رضي الله عنه and engaging in Dhikr, the latter is the better of the two. (6)

Hadhrat Ahmad bin Habeeb bin Ubayd narrates that a man approached Hadhrat Abu Dardaa رضي الله عنهم and asked for some advice. Hadhrat Abu Dardaa رضي الله عنهم said, "Remember Allaah during times of ease and Allaah will remember you during your times of hardship. Whenever you are impressed by anything of this world, consider what it is soon to become." (7)

Hadhrat Abu Dardaa رضي الله عنهم once said, "Shall I not inform you of the best of all deeds, which is most beloved to your Master and will elevate your rank the most? It is better than being killed and killing the enemy in Jihaad and even better than giving Dirhams and Dinaars in charity." When the people begged to know what it was, Hadhrat Abu Dardaa رضي الله عنهم said, "The Dhikr of Allaah because the Dhikr of

(1) Bazhaar, Ibn Abi Dunya and Ibn Hibbaan have reported a similar narration, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.55). Ibn Najjaar has also reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.1 Pg.208).

(2) Ibn Abi Dunya.

(3) Ibn Abi Dunya, Ahmad and Hannaad, as quoted in *Kanzul Ummaal* (Vol.1 Pg.207).

(4) Ibn Mubaarak in his *Zuhd*, as quoted in *Kanzul Ummaal* (Vol.1 Pg.218).

(5) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.1 Pg.208).

(6) Abu Nu'aym in his *Hilya* (Vol.1 Pg.204).

(7) Ahmad, as quoted in *Safwatus Safwah* (Vol.1 Pg.258).

Allaah is the greatest act." (1)

It was also Hadhrat Abu Dardaa رضي الله عنه who said, "Those whose tongues are ever moist with the Dhikr of Allaah ﷺ will enter Jannah laughingly." (2)

The Encouragement Hadhrat Mu'aadh bin Jabal رضي الله عنه and Hadhrat Abdullaah bin Amr رضي الله عنه Gave towards Dhikr

Hadhrat Mu'aadh bin Jabal رضي الله عنه said, "A person can do no action more effective in saving himself from Allaah's punishment than engaging in Allaah's Dhikr." "O Abu Abdur Rahmaan!" someone asked, "Not even Jihaad in the path of Allaah?" "No," Hadhrat Mu'aadh رضي الله عنه replied, "unless he fights until even his sword breaks. This is because Allaah says in His Book:

﴿وَلَذِكْرُ اللَّهِ أَكْبَرُ﴾ (سورة عنكبوت: آية ٤٥)

Without doubt, the Dhikr of Allaah is greatest (*greater than other forms of worship that are devoid of Allaah's remembrance*). {Surah Ankaboot, verse 45} (3)

Hadhrat Abdullaah bin Amr رضي الله عنه said, "Engaging in the Dhikr of Allaah in the mornings and evenings is better than breaking swords in the path of Allaah and giving donating large sums of wealth in charity." (4)

Rasulullaah ﷺ's Fervour for Dhikr

Rasulullaah ﷺ Prefers the Dhikr of Allaah to Setting Slaves Free

Hadhrat Anas رضي الله عنه narrates that Rasulullaah ﷺ said, "I prefer sitting with a group of people engaged in Allaah's Dhikr between Fajr and sunrise to setting free four slaves from the progeny of Ismaa'eel عليه السلام, even though the blood money of each one of them is worth twelve thousand. Similarly, I prefer sitting with a group of people engaged in Allaah's Dhikr between Asr and sunset to setting free four slaves from the progeny of Ismaa'eel عليه السلام, even though the blood money of each one of them is worth twelve thousand." (5)

Hadhrat Anas رضي الله عنه also narrates that Rasulullaah ﷺ said, "The person who performs his Asr salaah and then remains sitting to dictate words of worth until the evening is better than the one who frees eight slaves from the progeny of Ismaa'eel عليه السلام." (6)

Another narration states that Rasulullaah ﷺ said, "I prefer sitting with a group of people engaged in Allaah's Dhikr between Fajr and sunrise to everything upon which the sun rises." (7)

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.219).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.219).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.235).

(4) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.1 Pg.207).

(5) Abu Ya'la. Haythami (Vol.10 Pg.105) has commented on the chain of narrators.

(6) Ahmad and Abu Ya'la.

(7) Abu Ya'la. Haythami (Vol.10 Pg.105) has commented on the chain of narrators.

Rasulullaah ﷺ Prefers Dhikr to Donating Thoroughbred Horses to Mujaahideen and to Setting Slaves Free

Hadhrat Sahl bin Sa'd Saa'idi رضي الله عنه narrates that Rasulullaah ﷺ said, "More than providing thoroughbred horses to be used in the path of Allaah, I would love to rather attend the Fajr salaah and then sit to engage in the Dhikr of Allaah ﷺ until sunrise." ⁽¹⁾

Hadhrat Abbaas bin Abdul Muttalib رضي الله عنه narrates that Rasulullaah ﷺ said, "I prefer sitting (to engage in Allaah's Dhikr) from the time of the Fajr salaah until sunrise to setting free four slaves from the progeny of Ismaa'eel ﷺ." ⁽²⁾

Another narration states that Rasulullaah ﷺ said, "I prefer performing the Fajr salaah and then sitting to engage in Allaah's Dhikr until sunrise rather than racing a horse in the path of Allaah until sunrise." ⁽³⁾

Rasulullaah ﷺ Ranks the Recitation of "Subhaanallaah", "Al Hamdulillaah", "Laa Ilaaaha Illallaah" and "Allaahu Akbar" Higher than Everything in the World

Hadhrat Abu Hurayrah رضي الله عنه narrates that Rasulullaah ﷺ said, "Rather than having everything over which the sun rises, I prefer reciting 'Subhaanallaah', 'Al Hamdulillaah', 'Laa Ilaaaha Illallaah' and 'Allaahu Akbar'." ⁽⁴⁾

Hadhrat Abu Umaamah رضي الله عنه reports that Rasulullaah ﷺ said, "I prefer sitting and reciting 'Allaahu Akbar', 'Al Hamdulillaah', 'Subhaanallaah', and 'Laa Ilaaaha Illallaah' until sunrise rather than setting free two slaves from the progeny of Ismaa'eel ﷺ. I also prefer reciting them after Asr until sunset rather than setting free four slaves from the progeny of Ismaa'eel ﷺ." ⁽⁵⁾

Anotehr narration states that Rasulullaah ﷺ said, "I prefer sitting until sunrise and engaging in the Dhikr of Allaah by reciting 'Allaahu Akbar', 'Laa Ilaaaha Illallaah' and 'Subhaanallaah' rather than setting free four slaves from the progeny of Ismaa'eel ﷺ. I also prefer engaging in Allaah's Dhikr from the Asr salaah until sunset rather than setting free so many slaves from the progeny of Ismaa'eel ﷺ." ⁽⁶⁾

The Fervour that the Sahabah رضي الله عنهم had for Rasulullaah ﷺ

The Fervour Hadhrat Abdullaah bin Mas'ood رضي الله عنه had for Dhikr

Hadhrat Abdullaah bin Mas'ood رضي الله عنه said, "Rather than providing

(1) Tabraani in his *Kabeer* and *Awsat*, as quoted in *Majma'u Zawaaid* (Vol.10 Pg.105).

(2) Bazaar.

(3) Tabraani. Haythami (Vol.10 Pg.106) has commented on the chain of narrators.

(4) Muslim and Tirmidhi, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.84).

(5) Ahmad.

(6) Ahmad and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.104).

thoroughbred horses (for Jihaad) from morning to night, I prefer engaging in the Dhikr of Allaah from morning to night." ⁽¹⁾

Hadhrat Abu Ubaydah bin Abdullaah bin Mas'ood says, "It was difficult for Hadhrat Abdullaah bin Mas'ood ﷺ to say anything that was not the Dhikr of Allaah." ⁽²⁾

Another narration states that it would upset Hadhrat Abdullaah bin Mas'ood ﷺ to hear anyone talking between dawn and the Fajr salaah. Yet another narration states that it was after the Fajr salaah that Hadhrat Abdullaah bin Mas'ood ﷺ approached a group of people who were busy talking (in the Masjid). He forbade them from talking saying, "You have come here to perform salaah. You may therefore either perform your salaah or remain silent." ⁽³⁾

The Fervour Hadhrat Abu Dardaa رضي الله عنه and Hadhrat Mu'aadh رضي الله عنه had for Dhikr

Hadhrat Abu Dardaa رضي الله عنه said, "I love more to recite 'Allaahu Akbar' a hundred times than spending a hundred gold coins in Sadaqah." ⁽⁴⁾

Hadhrat Mu'aadh bin Jabal رضي الله عنه said, "Rather than providing thoroughbred horses (for Jihaad) in the path of Allaah from morning to night, I prefer engaging in the Dhikr of Allaah from morning to night." ⁽⁵⁾

The Fervour Hadhrat Anas رضي الله عنه, Hadhrat Abu Moosa Ash'ari رضي الله عنه and Hadhrat Abdullaah bin Umar رضي الله عنه had for Dhikr

Hadhrat Anas bin Maalik رضي الله عنه reports that they were on a journey with Hadhrat Abu Moosa Ash'ari رضي الله عنه when he heard people talking and having eloquent discussions. "O Anas," he said, "what benefit is there for me in that. Come, let us engage in the Dhikr of our Rabb because it seems like those people can even skin a person with their tongues." The rest of the narration has passed in the chapter discussing Imaan in the Aakhirah. ⁽⁶⁾

Hadhrat Mu'aadh bin Abdullaah bin Raafi reports that he was once present in a gathering with Hadhrat Abdullaah bin Umar رضي الله عنه, Hadhrat Abdullaah bin Ja'far رضي الله عنه and Hadhrat Abdullaah bin Abu Umayrah رضي الله عنه. Hadhrat Abdullaah bin Abu Umayrah رضي الله عنه related to them that he had heard Hadhrat Mu'aadh bin Jabal رضي الله عنه say that he heard Rasulullaah ﷺ say, "There are two phrases, one of which rises no less than the height of Allaah's throne, while the other fills the atmosphere between the heavens and the earth. They are 'Laa Ilaha Illallaah' and 'Allaahu Akbar'."

Hadhrat Abdullaah bin Umar رضي الله عنه then confirmed with Hadhrat Abdullaah bin Abu Umayrah رضي الله عنه saying, "Did you really hear him say that?" "Yes," came the

(1) Tabraani, Haythami (Vol.10 Pg.75) has commented on the chain of narrators.

(2) Tabraani in his Kabeer, Haythami (Vol.2 Pg.219) has commented on the chain of narrators.

(3) Tabraani, Haythami (Vol.2 Pg.219) has commented on the chain of narrators.

(4) Abu Nu'aym in his Hilya (Vol.1 Pg.219).

(5) Abu Nu'aym in his Hilya (Vol.1 Pg.235).

(6) Abu Nu'aym in his Hilya (Vol.1 Pg.259).

reply. Hadhrat Abdullaah bin Umar ﷺ then started weeping so much that his beard was drenched in his tears. Thereafter, he said, "These are two phrases that are very dear to me and which I recite very often." (1)

Hadhrat Jareeri reports, "When Hadhrat Anas ﷺ entered into the state of Ihraam from Dhaatul Iqr, we heard him say nothing other than the Dhikr of Allaah until he came out of Ihraam. Thereafter, he said to me, 'Dear son of my brother! That is what Ihraam is like.'" (2)

Gatherings of Dhikr

The Virtue on the Day of Qiyaamah of those Participating in the Gatherings of Dhikr

Hadhrat Abu Sa'eed Khudri ﷺ narrates from Rasulullaah ﷺ that on the Day of Qiyaamah, Allaah will say, "The people of this assembly will soon learn who the people of honour are." "O Rasulullaah ﷺ!" someone asked, "Who are the people of honour?" Rasulullaah ﷺ replied, "Those who participate in the gatherings of Dhikr." (3)

The Incident of an Expedition that Rasulullaah ﷺ dispatched and how he rated People Engaged in Dhikr above them

Hadhrat Umar ﷺ narrates that Rasulullaah ﷺ once dispatched an expedition to Najd that won a large booty and returned very quickly. Someone who was not part of the expedition remarked, "I have never before seen any expedition return so quickly and win so much booty as this expedition did!" To this, Rasulullaah ﷺ said, "Should I not inform you of people who return even quicker with and even greater booty? They are people who attend the Fajr salaah and then remain seated in their places, engaging themselves in Dhikr until sunrise. Thereafter, they perform two Rakaahs salaah before returning home. Such people have a quicker return and a greater booty than those of the expedition." (4)

Rasulullaah ﷺ Sits with People Engaged in Dhikr after the Revelation of a verse of the Qur'aan

Hadhrat Abdur Rahmaan bin Sahl bin Hunayf ﷺ narrates that Rasulullaah ﷺ was in one of his rooms when Allaah revealed the verse:

(1) Tabraani. Mundhiri (Vol.3 Pg.94) and Haythami (Vol.10 Pg.82) have commented on the chain of narrators.

(2) Ibn Sa'd (Vol.7 Pg.22).

(3) Ahmad, Abu Ya'la, Ibn Hibbaan, Bayhaqi and others, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.63). Haythami (Vol.10 Pg.72) has commented on the chain of narrators.

(4) Ibn Zanjway and Tirmidhi, as quoted in *Kanzul Ummaal* (Vol.1 Pg.298). Bazzaar has reported a similar narration from Hadhrat Abu Hurayrah ﷺ with slight additions. Haythami (Vol.10 Pg.107) has however commented on the chain of narrators.

﴿وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدْوَةِ وَالْعَشِّيِّ يُرِيدُونَ وَجْهَهُ﴾

(سورة كهف: آيت ۲۸)

(O Rasulullaah ﷺ) Restrain yourself with (*in the company of*) those who, seeking His pleasure, call to their Rabb morning and evening...
 {Surah Kahaf, verse 28}

Rasulullaah ﷺ then left the room in search of such people and found a group engaged in the Dhikr of Allaah. Amongst the group were some men who had dishevelled hair, others whose skin was chapped and others with only one cloth to wear. When he saw them, Rasulullaah ﷺ sat with them saying, "All praise is for Allaah who has created within my Ummah people with whom I have been instructed to remain with." ⁽¹⁾

Rasulullaah ﷺ Sits with a Gathering that Included Hadhrat Abdullaah bin Rawaaha

Hadhrat Abdullaah bin Abbaas رضي الله عنهما narrates that Rasulullaah ﷺ once passed by Hadhrat Abdullaah bin Rawaaha رضي الله عنهما as he was busy advising some of his companions. Rasulullaah ﷺ said, "Listen well! You are the people with whom Allaah has instructed me to remain with." Rasulullaah ﷺ then recited the verse:

﴿وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدْوَةِ وَالْعَشِّيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَكَ عَنْهُمْ ۝ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا ۝ وَلَا تُطِعْ مَنْ أَغْفَلْنَا قُلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوْلَهُ وَكَانَ أَمْرُهُ فُرُطًا ۝﴾ (سورة كهف: آيت ۲۸)

(O Rasulullaah ﷺ) Restrain yourself with (*in the company of*) those who, seeking His pleasure, call to their Rabb morning and evening. Do not shift your attention from them with the intention of acquiring the adornment of this worldly life. (*Therefore,*) Do not obey him whose heart We have made heedless of Our remembrance, who pursues his passions and whose (*every*) affair entails transgressing (*the laws of Allaah*). {Surah Kahaf, verse 28}

Rasulullaah ﷺ then continued, "Behold! As many of you are sitting here, so many angels are also present with you. When you say 'Subhaanallaah', they also say 'Subhaanallaah'. When you say 'Al Hamdu Lillaah', they also say 'Al Hamdu Lillaah' and when you say 'Allaahu Akbar', they also say 'Allaahu Akbar'. They then ascend to their Rabb and although He knows more than them, they say, 'O our Rabb! When Your servants said 'Subhaanallaah', we also said 'Subhaanallaah'. when they said 'Allaahu Akbar', we also said 'Allaahu Akbar' and when they said 'Al Hamdu Lillaah', we also said 'Al Hamdu Lillaah'. Allaah then says, 'O my angels! I make you witness that I have forgiven them.' 'But some of them were sinners,' the angels add. Allaah then says, 'They are a group with whom no

(1) Tabraani, as quoted in the *Taiseer* of Ibn Katheer (Vol.3 Pg.81).

associate is deprived."⁽¹⁾

Rasulullaah ﷺ Sits with a Group that Included Hadhrat Salmaan رضي الله عنه

Hadhrat Thaabit Bunaani narrates that Hadhrat Salmaan رضي الله عنه was part of a group engaged in Dhikr when Rasulullaah ﷺ passed by. When they stopped, Rasulullaah ﷺ asked them what they were saying. "O Rasulullaah ﷺ!" they submitted, "We were engaged in Dhikr." Rasulullaah ﷺ then said, "Continue saying what you had been saying. When I noticed Allaah's mercy descending on you, I wished to join you." Rasulullaah ﷺ then added, "All praise is for Allaah who has created within my Ummah people with whom I have been instructed to remain with."⁽²⁾

Rasulullaah ﷺ Sits in a Gathering of Dhikr and Tells the Participants to Eat from the Gardens of Jannah

Hadhrat Jaabir رضي الله عنه reports that Rasulullaah ﷺ once came to them and said, "O people! Verily Allaah has many groups of angels who descend and remain with the gatherings of Dhikr on earth. You should therefore eat from the gardens of Jannah." "Where are the gardens of Jannah?" the Sahabah رضي الله عنه asked. Rasulullaah ﷺ replied, "They are the gatherings of Dhikr. You should therefore spend your mornings or evenings in the Dhikr of Allaah and constantly remind yourselves about Him. The person who wishes to know his status in Allaah's estimation should see what Allaah's status is in his estimation. This is because Allaah grants a servant only that status in His sight that the servant grants to Allaah in his sight."⁽³⁾

Hadhrat Jaabir bin Samurah رضي الله عنه reports that after performing the Fajr salaah, Rasulullaah ﷺ used to sit and remain engaged in Dhikr until sunrise.⁽⁴⁾

Rasulullaah ﷺ's Statement Concerning the rewards of the Gatherings of Dhikr

Hadhrat Abdullaah bin Amr رضي الله عنه narrates that he once asked Rasulullaah ﷺ what the rewards would be for the gatherings of Dhikr. Rasulullaah ﷺ replied, "The rewards for the gatherings of Dhikr shall be Jannah; Jannah."⁽⁵⁾

Hadhrat Abdullaah bin Mas'ood رضي الله عنه said, "The gatherings of Dhikr are the life of knowledge and create humility in the heart."⁽⁶⁾

(1) Tabraani in his Sagheer. Haythami (Vol.10 Pg.76) has commented on the chain of narrators.

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.342).

(3) Ibn Abi Dunya, Abu Ya'la, Bazzaar, Tabraani, Haakim and Bayhaqi, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.65). Haythami (Vol.10 Pg.77) has commented on the chain of narrators.

(4) Tabraani in his Sagheer, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.107).

(5) Ahmad and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.78) and Mundhiri (Vol.3 Pg.56).

(6) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.208).

Expiation for the Sins of a Gathering

Rasulullaah ﷺ says that Expiation for the sins of a gathering Is to Recite "Subhaana Kallaahumma wa Bihamdik"

Hadhrat Aa'isha رضي الله عنها narrates that after every gathering and salaah, Rasulullaah ﷺ used to say something. When I asked him about it, he said, 'If what you spoke was good, these words shall seal (preserve) them until the Day of Qiyaamah and if you spoke evil, they shall serve as expiation; (The words are:)

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

"You are Pure, O Allaah and it is Your praises that we sing. There is none worthy of worship but You, I beg Your forgiveness and repent to You." (1)

Hadhrat Abu Barzah رضي الله عنه reports that at the end of every gathering just before he stood up, Rasulullaah ﷺ would recite:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

"You are Pure, O Allaah and it is Your praises that we sing. I testify there is none worthy of worship but You, I beg Your forgiveness and repent to You."

"O Rasulullaah ﷺ" someone asked, "You are saying something that you had not been saying previously." Rasulullaah ﷺ replied, "It is expiation for the sins of a gathering." (2)

Another narration quotes the du'aa with additional words:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ عَمِلْتُ سُوءًا
وَظَلَمْتُ نَفْسِي فَاغْفِرْ لِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

"You are Pure, O Allaah and it is Your praises that we sing. I testify there is none worthy of worship but You, I beg Your forgiveness and repent to You. I have sinned and wronged myself, so forgive me because none but You can forgive sins." (3)

Rasulullaah ﷺ and Hadhrat Abdullaah bin Amr Encourage the recitation of the Du'aa after a Gathering

Hadhrat Zubayr bin Awwaam رضي الله عنه reports that they once said, "O Rasulullaah ﷺ! When we leave your gatherings, we find that we start discussing matters of the Period of Ignorance." Rasulullaah ﷺ advised them saying, "Whenever you sit in gatherings in which you fear for yourselves (that you may have discussed

(1) Ibn Abi Dunya, Nasa'ee, Haakim and Bayhaqi.

(2) Abu Dawood.

(3) Nasa'ee, Haakim and Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.72).

what was wrong), then ensure that you recite at the end:

”سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ نَشَهِدُ أَنَّ لَا إِلَهَ إِلَّا أَنْتَ نَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ“

'You are Pure, O Allaah and it is Your praises that we sing. I testify there is none worthy of worship but You, I beg Your forgiveness and repent to You.'

By reciting this, the sins you may have committed in the gathering will be atoned for." (1)

Hadhrat Abdullaah bin Amr bin Al Aas رضي الله عنهما said, "There are certain words that, if recited thrice after a gathering, will atone for anything wrong said in the gathering, whether the gathering be one of righteousness or not. When they are recited after a Dhikr gathering or any other gathering of virtue, they serve as a seal, just as a letter is sealed." He then continued to mention the words, which are the same as the du'aa stated in the above-mentioned narration of Hadhrat Aa'isha رضي الله عنها. (2)

Recitation of the Qur'aan

The Advice Rasulullaah ﷺ gave Hadhrat Abu Dharr رضي الله عنهما about Reciting the Qur'aan

Hadhrat Abu Dharr رضي الله عنهما narrates that when he once asked Rasulullaah ﷺ for advice, Rasulullaah ﷺ said, "Hold fast to Taqwa because it is the basis of every act." When Hadhrat Abu Dharr رضي الله عنهما requested for more advice, Rasulullaah ﷺ added, "Be particular about reciting the Qur'aan because it is a light for you on earth and a treasure for you in the heavens." (3)

Rasulullaah ﷺ Recites a Portion of the Qur'aan every Night

Hadhrat Aws bun Hudhayfah Thaqafi رضي الله عنهما says, "When we came to Rasulullaah ﷺ as a delegation from the Thaqeeq, those of us who belonged to the Ahlaaf stayed with Hadhrat Mughiera bin Shu'ba رضي الله عنهما while those who belonged to the Banu Maalik were accommodated in Rasulullaah ﷺ's tent. Rasulullaah ﷺ would come to address us every day after the Isha salaah and because he remained standing for so long, he would lean on one leg and then on the other. Much of what he told us concerned the problems he experienced with the Quraysh. He said, 'We were regarded as weaklings in Makkah, but we had our own back from them after coming to Madinah. Victory then took turns between our and their camps.'

One night however, Rasulullaah ﷺ came to us later than he usually did. 'O Rasulullaah ﷺ!' we asked, 'Tonight you have come to us later than you usually do?' Rasulullaah ﷺ explained, 'Because I was unable to complete my fixed daily portions of the Qur'aan, I did not want to leave until I had completed.'

(1) Tabraani in his Sagheer and Awsat. Haythami (Vol.10 Pg.142) has commented on the chain of narrators.

(2) Abu Dawood and Ibn Hibbaan, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.72).

(3) Ibn Hibbaan, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.8).

following morning, we asked Rasulullaah ﷺ's companions about how Rasulullaah ﷺ divided the portions of the Qur'aan that he recited. They explained to us that Rasulullaah ﷺ divided the Qur'aan into (seven parts, consisting of) three Surahs (Faatiha to Aal Imraan), five Surahs (Nisaa to Anfaal), seven Surahs (Taubah to Hijr), nine Surahs (Nahl to Noor), eleven Surahs (Furqaan to Faatir), thirteen Surahs (Yaaseen to Fatah) and the Mufassal Surahs (Hujuraat to Naas)."⁽¹⁾

Hadhrat Mughiera bin Shu'ba رضي الله عنه narrates that Rasulullaah ﷺ was once at a place between Makkah and Madinah when a man sought permission to see him. Rasulullaah ﷺ (did not grant permission immediately and) explained, "I did not complete the daily fixed portion of the Qur'aan that I always recite and am unable to give anything else preference over it (he may therefore see me after I have completed)."⁽²⁾

The Fervour Hadhrat Umar رضي الله عنه had for the Recitation of the Qur'aan and How he used to Ask Hadhrat Abu Moosa Ash'ari رضي الله عنه to Recite the Qur'aan

Hadhrat Abu Salamah reports that when Hadhrat Umar bin Khattaab رضي الله عنه used to say to Hadhrat Abu Moosa Ash'ari رضي الله عنه, "Remind us about our Rabb", he would start reciting the Qur'aan.⁽³⁾

Hadhrat Habeeb bin Abu Marzooq says, "The report reached us that Hadhrat Abu Moosa Ash'ari رضي الله عنه used to recite the Qur'aan in a most excellent voice and would do so when Hadhrat Umar رضي الله عنه would sometimes say to him, 'Remind us of our Rabb.'"

Hadhrat Abu Nadrah narrates that Hadhrat Abu Moosa Ash'ari رضي الله عنه used to start reciting the Qur'aan when Hadhrat Umar رضي الله عنه would say to him, "Make us yearn for our Rabb." When the people reminded him that it was time for salaah, Hadhrat Umar رضي الله عنه would say, "Are we not in salaah already (because just like this, the purpose of salaah is also to remember Allaah)?"

Hadhrat Abdullaah bin Abbaas رضي الله عنه reports that whenever Hadhrat Umar رضي الله عنه entered the house he would open up the pages of the Qur'aan and recite it.⁽⁴⁾

The Fervour Hadhrat Uthmaan رضي الله عنه had for Reciting the Qur'aan

Hadhrat Uthmaan رضي الله عنه used to say, "I would not like a single day or night to pass without looking into the Book of Allaah i.e. to recite the Qur'aan by looking into it."⁽⁵⁾

Hadhrat Uthmaan رضي الله عنه also said, "Had your hearts been pure, you would never

(1) Tayaalisi, Ahmad, Ibn Jareer, Tabraani and Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.1 Pg.232). Abu Dawood (Vol.2 Pg.310) has reported a similar narration.

(2) Ibn Abu Dawood in his *Masaahif*, as quoted in *Kanzul Ummaal* (Vol.1 Pg.226).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.258). Ibn Sa'd (Vol.4 Pg.109) has reported a similar narration.

(4) Ibn Abu Dawood, as quoted in *Kanzul Ummaal* (Vol.1 Pg.224).

(5) Ahmad in his *Zuhd* and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.225).

get enough of the speech of Allaah ﷺ.⁽¹⁾

Hadhrat Hasan says, "Ameerul Mu'mineen Hadhrat Uthmaan bin Affaan رضي الله عنه said, 'Had our hearts been pure, we would never get enough of the speech of Allaah ﷺ and I would not like a single day pass by without looking into the Qur'aan.' When Hadhrat Uthmaan رضي الله عنه passed away, the pages of his Qur'aan were in tatters because he was always looking into it so often."⁽²⁾

The Fervour that Hadhrat Abdullaah bin Mas'ood رضي الله عنه, Hadhrat Abdullaah bin Umar رضي الله عنه and Hadhrat Ikrama bin Abu Jahal رضي الله عنه had for Reciting the Qur'aan

Hadhrat Abdullaah bin Mas'ood رضي الله عنه said, "Always look into the Qur'aan (when reciting because it facilitates easier contemplation)."⁽³⁾

Hadhrat Habeeb bin Shaheed narrates that when Hadhrat Naafi was asked about what Hadhrat Abdullaah bin Umar رضي الله عنه used to do at home, he replied, "Something that others would not manage. He would perform wudhu for every salaah and recite from the Qur'aan between every two salaahs."⁽⁴⁾

Hadhrat Ibn Abu Mulaykah narrates that Hadhrat Ikrama bin Abu Jahal رضي الله عنه used to place the Qur'aan on his face and weep saying, "The speech of my Rabb! The Book of my Rabb!"⁽⁵⁾

Hadhrat Abdullaah bin Umar رضي الله عنه said, "The reward of ten good deeds are recorded every time a person sends salutations to Nabi ﷺ. Now, when any of you returns home from the marketplace, he should open the Qur'aan and recite it because for every letter that he recites, he will receive the reward of ten good deeds."

According to another narration, he stated, "Verily for every letter Allaah shall record for him the reward of ten good deeds. I am not saying that this reward is for الـ (Alif-Laam-Meem), but the reward of ten good deeds are recorded for the Alif(ا), another ten for the Laam (ل) and another ten for the Meem (م)."⁽⁶⁾

Reciting Specific Surahs of the Qur'aan During the Day and Night and while at Home and on Journey

Rasulullaah ﷺ Advises Hadhrat Uqba bin Aamir Juhani رضي الله عنه to recite Surah Ikhlaas and the Mu'awwadhatayn⁽⁷⁾ every Night

Hadhrat Uqba bin Aamir Juhani رضي الله عنه narrates that he once met Rasulullaah

(1) Ahmad in his *Zuhd* and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.218).

(2) Bayhaqi in his *Asmaa* was Sifaat (Pg.182).

(3) Ibn Abu Dawood, as quoted in *Kanzul Ummaal* (Vol.2 Pg.61).

(4) Ibn Sa'd (Vol.4 Pg.170).

(5) Haakim (Vol.3 Pg.243).

(6) Ibn Abu Dawood, as quoted in *Kanzul Ummaal* (Vol.1 Pg.219).

(7) "The two Surahs of protection", namely Surah Falaq and Surah Naas.

ﷺ, who said to him, "O Uqba bin Aamir! Maintain ties of kinship with those who sever them, give to those who deprive you and forgive those who do you wrong." When he met Rasulullaah ﷺ again afterwards, Rasulullaah ﷺ said, "O Uqba bin Aamir! Should I not inform you of a few Surahs, the likes of which Allaah has neither revealed in the Torah, the Zaboor or in the Injeel. Not a single night should pass you by without you reciting them. They are (فَلْ مَوَالِهُ أَخْدَى) Sura h Ikhlaas) (فَلْ أَعُوذُ بِرَبِّ الْفَلَقِ) (Surah Falaq) and (فَلْ أَعُوذُ بِرَبِّ النَّاسِ) (Surah Naas)."

Hadhrat Uqba ﷺ says, "After Rasulullaah ﷺ had instructed me to do this, not a night has passed by without me reciting these Surahs because it is only appropriate that I should never omit them after receiving the instruction from Rasulullaah ﷺ."⁽¹⁾

Hadhrat Aa'isha ﷺ reports that whenever Rasulullaah ﷺ lay down to sleep, he would place his palms next to each other, recite Surah Ikhlaas and Surah Falaq and then blow into them. Thereafter, he would pass his hands over as much of his body as he could reach, beginning with his head, face and front portion of his body. This he would repeat thrice.⁽²⁾

According to another narration, when he lay down to sleep, Rasulullaah ﷺ used to blow into his palms after reciting the complete Surahs Ikhlaas, Falaq and Naas. He would then pass his hands over his face, his arms, his chest and as far over his body as his arms would reach. Hadhrat Aa'isha ﷺ reports further that when his illness intensified, Rasulullaah ﷺ would ask her to do it for him.⁽³⁾

What Rasulullaah ﷺ Used to Recite Before Going to Sleep

Hadhrat Jaabir ﷺ narrates that Rasulullaah ﷺ would not go to sleep until he had recited Surah Alif Laam Meem Sajdah and Surah Mulk. Hadhrat Tawoos mentioned that these two Surahs rate seventy virtues higher than the other Surahs of the Qur'aan.⁽⁴⁾

Hadhrat Irbaadh bin Saariya ﷺ narrates that when he lay down, Rasulullaah ﷺ would recite the *Musabbihaat*⁽⁵⁾ before sleeping. He would say, "In these Surahs is a verse that is better than a thousand verses."⁽⁶⁾

Hadhrat Aa'isha ﷺ reports that Rasulullaah ﷺ would not go to sleep until he had recited Surah Zumar and Surah Bani Isra'eel.⁽⁷⁾

Hadhrat Farwah bin Naufal ﷺ reports that he once approached Rasulullaah ﷺ with the request, "O Rasulullaah ﷺ! Teach me something to recite when I lie down to sleep." Rasulullaah ﷺ said, "Recite (فَلْ تَأْتِهَا الْكُفَّارُونَ) (Surah

(1) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.223).

(2) Nasa'ee.

(3) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.8 Pg.68). Jam'uul Fawaalid (Vol. Pg.) has reported a similar narration from Bukhaari, Muslim, Abu Dawood, Tirmidhi and Ibn Maajah.

(4) Tirmidhi, as quoted in Jam'uul Fawaalid (Vol.2 Pg.76).

(5) Those Surahs that begin with the words "Sabbaha" () or "Yusabbihi" () .

(6) Tirmidhi and Abu Dawood.

(7) Tirmidhi, as quoted in Jam'uul Fawaalid (Vol.2 Pg.260).

Kaafiroon) because it is an exoneration from Shirk." ⁽¹⁾

The Statement of Hadhrat Abdullaah bin Mas'ood Concerning the Recitation of Surah Mulk and The Statement of Hadhrat Abdullaah bin Umar Concerning the Recitation of Surahs Baqara, Aal Imraan and Nisaa

Hadhrat Abdullaah bin Mas'ood ﷺ said, "When the angels of punishment approach a person in the grave from his feet, the feet will say, 'You have no approach from our side because he used to recite Surah Mulk.' When they then approach him from his chest, the chest will say, 'You have no approach from my side because he used to recite Surah Mulk.' Thereafter, when they approach him from his head, the head will say, 'You have no approach from my side because he used to recite Surah Mulk.' In this manner, Surah Mulk protects a person from punishment in the grave. In fact, the Torah states that whoever will recite Surah Mulk at night has multiplied his rewards and carried out an act of extreme virtue." ⁽²⁾

Another narration briefly states that Hadhrat Abdullaah bin Mas'ood ﷺ said, "Allaah will protect from the punishment in the grave every person who recites Surah Mulk every night. During the time of Rasool ﷺ, we used to call it the 'protector' and it is also stated in one of the scriptures of Allaah that whoever will recite Surah Mulk at night has multiplied his rewards and carried out an act of extreme virtue." ⁽³⁾

Hadhrat Umar ﷺ said, "The person who recites Surah Baqarah, Surah Aal Imraan and Surah Nisaa in a single night shall be recorded as one of the obedient ones." ⁽⁴⁾

Rasulullaah ﷺ Teaches Hadhrat Jubayr bin Mut'im ﷺ to Recite the Five Last Surahs of the Qur'aan

Hadhrat Jubayr bin Mut'im ﷺ narrates that Rasulullaah ﷺ once said to him, "O Jubayr! When you travel on a journey, would you like your position to be the best from all your companions and would you like to be the one with the most provisions?" "Certainly!" Hadhrat Jubayr ﷺ replied, "May my parents be sacrificed for you!" Rasulullaah ﷺ said, "Then recite these five Surahs (قُلْ مَوْلَانَا اللَّهُ وَالْفَتْحُ), (Surah Nasr), (قُلْ يَاهَا الْكَافِرُونَ), (Surah Kaafiroon), (قُلْ أَعُوذُ بِرَبِّ النَّاسِ) (Surah Falaq) and (قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ) (Surah Ikhlaas)."

(1) Tirmidhi (Vol.2 Pg.176).

(2) Haakim.

(3) Nasa'ee, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.38). Bayhaqi has reported a similar narration in greater detail in his *Kitaab Adhaabil Qabr*, as quoted in *Kanzul Ummaal* (Vol.1 Pg.223).

(4) Abu Ubaydah, Sa'eed bin Mansoor, Abd bin Humayd and Bayhaqi in his *Shu'abul Imaan*, as quoted in *Kanzul Ummaal* (Vol.1 Pg.222).

Begin each Surah with (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) and end your recitation with." (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

Hadhrat Jubayr رضي الله تعالى عنه continues the narration saying, "Although I was a wealthy person, I was always the most poorly clad on a journey and with the least provisions. However, ever since I started reciting what Rasulullaah ﷺ taught me, I was always in the best position and with the most provisions until I returned from the journey." ⁽¹⁾

Rasulullaah ﷺ Teaches Hadhrat Abdullaah bin Khubayb رضي الله تعالى عنه to Recite Surah Ikhlaas and the Mu'awwadhatayn every Morning and evening

Hadhrat Abdullaah bin Khubayb رضي الله تعالى عنه narrates, "It was an extremely dark and rainy night when we went out in search of Rasulullaah ﷺ to lead us in salaah. When we met him, he said, 'Recite!' When I said nothing, Rasulullaah ﷺ repeated, 'Recite!' When I again failed to respond, he said for the third time, 'Recite!' 'O Rasulullaah ﷺ!' I submitted, 'What should I recite?' Rasulullaah ﷺ replied, 'Recite (قُلْ مُوَلَّةُ أَحُدُّ) (Surah Ikhlaas) and the Mu'awwadhatayn (Surahs Falaq and Naas). Recite them thrice every morning and evening and they will protect you from everything.'"⁽²⁾

The Statement of Hadhrat Ali رضي الله تعالى عنه Concerning the Recitation of Surah Ikhlaas after the Fajr Salaah

Hadhrat Ali رضي الله تعالى عنه said, "When a person recites (قُلْ مُوَلَّةُ أَحُدُّ) (Surah Ikhlaas) ten times after the Fajr salaah, he will commit no sin all of that day even though Shaytaan may try his utmost (to get him to sin)." ⁽³⁾

Reciting Specific Verses of the Qur'aan During the Day and Night and while at Home and on Journey

What Rasulullaah ﷺ and Hadhrat Ali رضي الله تعالى عنه Said About Aayatul Kursi ⁽⁴⁾

Hadhrat Ali رضي الله تعالى عنه reports, "Rasulullaah ﷺ was on the wooden step of that pulpit when I heard him say, 'When a person recites Aayatul Kursi after every salaah, there is nothing but death that prevents him from entering Jannah. When a person recites it when he goes to bed, Allaah will safeguard his house, the houses of his neighbours and all the houses in his vicinity.'"⁽⁵⁾

(1) Abu Ya'la. Haythami (Vol.10 Pg.134) has commented on the chain of narrators.

(2) Abu Dawood and Tirmidhi, as quoted in the Adhkaar of Nawawi (Pg.96).

(3) Sa'eed bin Mansoor and Ibn Darees, as quoted in *Kanzul Ummaal* (Vol.1 Pg.223).

(4) Literally translated as 'Verse of the Throne', this is the name of verse 255 of Surah Baqarah.

(5) Bayhaqi in his *Shu'abul Imaan*, as quoted in *Kanzul Ummaal* (Vol.1 Pg.221).

Hadhrat Ali رضي الله عنه also said, "I do not think that a person born as a Muslim or who has any intelligence would ever spend the night without reciting the verse (اللَّهُ لَا إِلَهَ إِلَّا هُوَ، الْحَقُّ الْفَيْدُومُ) (*Aayatul Kursi*). If only you people knew its worth! It has been granted to your Nabi ﷺ from the treasures beneath the very Throne of Allaah and no Nabi ﷺ before him has ever received it. I never pass a single night without reciting it thrice, once in the two Rakaahs after Isha, once in my witr salaah and once when I lie down to sleep." ⁽¹⁾

The statements of Hadhrat Ali رضي الله عنه, Hadhrat Uthmaan رضي الله عنه and Hadhrat Abdullaah bin Mas'ood رضي الله عنه Concerning the Recitation of Certain Verses of Surah Baqarah and Surah Aal Imraan

Hadhrat Ali رضي الله عنه said, "I do not think that a person who has any intelligence would ever spend the night without reciting the concluding verses of Surah Baqarah because they are from the treasures beneath the very Throne of Allaah." ⁽²⁾

Hadhrat Uthmaan رضي الله عنه said, "Whoever recites the concluding verses of Surah Aal Imraan at night shall receive the reward of spending the night in Ibaadah." ⁽³⁾

Hadhrat Abdullaah bin Mas'ood رضي الله عنه said, "If a person recites ten verses of Surah Baqarah in his home, no Shaytaan shall ever enter that home all night. The verses are the four verses at the beginning, *Aayatul Kursi* together with the two verses that follow it and the concluding (three) verses of Surah Baqarah." ⁽⁴⁾

The Incident of Hadhrat Ubay bin Ka'b رضي الله عنه and a Jinn CONCERNING *Aayatul Kursi*

Hadhrat Ubay bin Ka'b رضي الله عنه had two silos of dates and in keeping check on them, he discovered that the dates were decreasing. When he stood on guard one night, he discovered a creature that resembled a young boy. When Hadhrat Ubay رضي الله عنه greeted him with Salaam, the creature replied to the Salaam. "Give me your hand," Hadhrat Ubay رضي الله عنه instructed. When the creature did so, Hadhrat Ubay رضي الله عنه saw that its hand was that of a dog's and was also covered with dog's hair. "Such is the appearance of the Jinn," Hadhrat Ubay رضي الله عنه said. The Jinn said, "All of the Jinn world know well that there is none more powerful than I." Hadhrat Ubay رضي الله عنه asked, "Then what makes you do this (steal from my silo)." The Jinn replied, "I have heard that you are a person who loved to give Sadaqah, so I wished to have some of your food." Hadhrat Ubay رضي الله عنه asked further, "What can protect us (humans) from the likes of you?" The Jinn replied,

(1) Abu Ubayd, Ibn Abi Shaybah, Daarmi and others, as quoted in *Kanzul Ummaal* (Vol.1 Pg.221).

(2) Daarmi, Musaddad, Muhammad bin Nasr, Ibn Daraees and Ibn Mardway, as quoted in *Kanzul Ummaal* (Vol.1 Pg.222).

(3) Daarmi, as quoted in *Kanzul Ummaal* (Vol.1 Pg.222).

(4) Tabraani. Haythami (Vol.10 Pg.118) has commented on the chain of narrators.

"It is that verse called *Aayatul Kursi* which appears in Surah Baqarah. Whoever recites it in the evening shall be protected from us until the morning and whoever recites it in the morning shall be protected from us until the evening." Hadhrat Ubay رضي الله تعالى عنه went early the next morning to Rasulullaah ﷺ and informed him about the incident. Rasulullaah ﷺ remarked, "The wretch actually spoke the truth." ⁽¹⁾

The Incident of Hadhrat Abdullaah bin Busr and a Group of Jinn and the verse of the Qur'aan he Recited

Hadhrat Abdullaah bin Busr رضي الله تعالى عنه says, "When I left Hims, the night gave me shelter on a piece of ground where the Jinn of the area came to me. I however recited the verse of Surah A'raaf:

﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ
فَقَدْ يُغْشِي النَّهَارَ يَطْلُبُهُ حَتَّىٰ لَا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومُ مُسَخَّرَاتٍ بِأَمْرِهِ طَلَا
لَهُ الْخَلْقُ وَالْأَمْرُ تَبَرَّكَ اللَّهُ رَبُّ الْعَالَمِينَ﴾ (سورة اعراف: آيت ٤٤)

Undoubtedly your Rabb is Allaah, Who has created the heavens and the earth in six days and then turned His attention to the Throne. He covers the day with the night, (*each one*) hurrying to follow the other. The sun, moon and the stars are all subjugated (*made to be obedient*) by His command (*power*). Behold! Creation and command belong to Him. Blessed is Allaah, the Rabb of the (*entire*) universe. {Surah A'raaf, verse 54}

Some of them then said to the others, 'Look after him until the morning.' The following morning, I then took to my conveyance and left." ⁽²⁾

What Hadhrat Alaa bin Jalaaj instructed his Sons to do when they Place him in his Grave

Hadhrat Alaa bin Jalaaj once said to his sons, "When you place me to rest in my grave, please say:

”بِسْمِ اللَّهِ وَعَلَىٰ مِلَّةِ رَسُولِ اللَّهِ“

'In the name of Allaah and upon the creed of Rasulullaah ﷺ'

Thereafter, I want you to gently cover me with sand and recite the beginning and the end of Surah Baqarah at my head-side. I have seen that Hadhrat Abdullaah bin Umar رضي الله تعالى عنه liked to do this." ⁽³⁾

سُبْحَانَ رَبِّ الْعِزَّةِ عَمَّا“ The Statement of Hadhrat Ali رضي الله تعالى عنه Concerning the Verse

(1) Nasa'ee, Haakim, Tabraani, Abu Nu'aym, Bayhaqi, Sa'eed bin Mansoor and others, as quoted in *Kanzul Ummaal* (Vol. 1 Pg.221). Tabraani has reported a similar narration from reliable sources as confirmed by Haythami (Vol. 10 Pg.118).

(2) Tabraani, Haythami (Vol.10 Pg.133) has commented on the chain of narrators.

(3) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.8 Pg.119).

"بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ" and Hadhrat Ibn Awf رضي الله عنه Recites Aayatul Kursi in all the Corners of his House

Hadhrat Ali رضي الله عنه said, "Whoever wishes to have his deeds weighed in a large scale should thrice recite:

﴿سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴾ وَسَلَامٌ عَلَى الْمُرْسَلِينَ ﴿ وَالْحَمْدُ لِلَّهِ﴾

﴿رَبِّ الْعَالَمِينَ﴾ (Surah Saaffaat: Ayat 182)

Your Rabb, the Rabb of all honour is Pure (free) from what (*partners and children*) they attribute to Him, peace be upon the Ambiya and all praise belongs to Allaah, the Rabb of the universe. {Surah Saaffaat, verses 180-182} ⁽¹⁾

Hadhrat Abdullaah bin Ubayd bin Umair narrates that whenever Hadhrat Abdur Rahmaan bin Auf رضي الله عنه entered his house, he would recite *Aayatul Kursi* in all the corners of the house." ⁽²⁾

Dhikr of the Kalimah "Laa Ilaaha Illallaah"

Rasulullaah ﷺ says that the Person most Fortunate to Receive his Intercession will be the One who Recites the Kalimah (لَا إِلَهَ إِلَّا اللَّهُ) with Complete Sincerity

Hadhrat Abu Hurayrah رضي الله عنه reports that he once asked Rasulullaah ﷺ, "O Rasulullaah ﷺ! Who will be most fortunate to receive your intercession on the Day of Qiyaamah?" "O Abu Hurayrah!", Rasulullaah ﷺ said, "I knew that because of your keenness for Ahadeeth, none would have asked this question before you. The person most fortunate to receive my intercession on the Day of Qiyaamah will be the one who recites (لَا إِلَهَ إِلَّا اللَّهُ)('Laa Ilaaha Illallaah') with complete sincerity of the heart." ⁽³⁾

Hadhrat Zadi bin Arqam رضي الله عنه reports that Rasulullaah ﷺ said, "Whoever recites (لَا إِلَهَ إِلَّا اللَّهُ)('Laa Ilaaha Illallaah') with sincerity shall enter Jannah." Someone asked, "What is meant by sincerity?" Rasulullaah ﷺ replied,

"That the Kalimah should prevent one from acts that Allaah has forbidden." ⁽⁴⁾

Allaah Informs Hadhrat Moosa عليه السلام about the Virtue of (لَا إِلَهَ إِلَّا اللَّهُ)('Laa Ilaaha Illallaah')

Hadhrat Abu Sa'eed Khudri رضي الله عنه reports from Rasulullaah ﷺ that Hadhrat Moosa عليه السلام once requested Allaah saying, "O my Rabb! Teach me something by which I may engage in Your Dhikr and supplicate to you." Allaah's reply to him was, "Say (لَا إِلَهَ إِلَّا اللَّهُ)('Laa Ilaaha Illallaah')." "O my Rabb!" Hadhrat Moosa عليه السلام submitted, "But all of Your creation say this." Allaah repeated, "Say (لَا إِلَهَ إِلَّا اللَّهُ)('Laa Ilaaha Illallaah')." Hadhrat Moosa عليه السلام then said, "What I want is something

(1) Ibn Zanjway, as quoted in *Kanzul Ummaal* (Vol.1 Pg.222).

(2) Abu Ya'la. Haythami (Vol.10 Pg.128) has commented on the chain of narrators.

(3) Bukhaari, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.72).

(4) Tabraani in his Awsat, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.74).

exclusively for myself." Allaah then said, "O Moosa! If all the seven heavens and seven earths are placed on one pan of the scale and ﴿لَا إِلَهَ إِلَّا اللَّهُ﴾ ('Laa Ilaaaha illallaah') on the other, ﴿لَا إِلَهَ إِلَّا اللَّهُ﴾ ('Laa Ilaaaha illallaah') would outweigh the rest."⁽¹⁾ Another narration states that Allaah said, "If all the seven heavens and their inhabitants apart from Myself together with the seven earths are placed on one pan of the scale and ﴿لَا إِلَهَ إِلَّا اللَّهُ﴾ ('Laa Ilaaaha illallaah') on the other, ﴿لَا إِلَهَ إِلَّا اللَّهُ﴾ ('Laa Ilaaaha illallaah') would outweigh them all."⁽²⁾

Rasulullaah ﷺ Speaks about the Advice that Hadhrat Nooh ﷺ gave to his Sons

Hadhrat Abdullaah bin Umar رضي الله عنهما reports that Rasulullaah ﷺ once said, "Should I not inform you of the advice that Hadhrat Nooh ﷺ gave to his sons?" When the Sahabah رضي الله عنهما asked to know, Rasulullaah ﷺ said, "Advising his sons, Nooh ﷺ said, 'Dear sons! I strongly advise you to carry out two things and forbid you from another two. I advise you repeat the words ﴿لَا إِلَهَ إِلَّا اللَّهُ﴾ ('Laa Ilaaaha illallaah') because if these words are placed on one pan of a scale and all the heavens and earths are placed on the other, these words will outweigh the rest. In fact, if all of them form a ring (to try to stop it), the Kalimah will break right through them to reach Allaah. I also advise you to repeat the words ﴿سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ﴾ ('Subhaanallaahil Azeem wa Bihamdihi') because it is the words of worship used by all of creation and it is by virtue of these words that sustenance is distributed. The two things that I forbid you from is Shirk and pride because they both prevent one from reaching Allaah."

One of the Sahabah رضي الله عنهما asked, "O Rasulullaah ﷺ! Is it a sign of pride that a person prepares food and invites a group of people for a meal or that he wears clean and neat clothing?" Rasulullaah ﷺ replied, "That is not pride. Pride is when a person regards others as being foolish and looks down on them."⁽³⁾ Another narration states that Rasulullaah ﷺ said, "If the heavens and the earth and everything they contain were made into a ring and ﴿لَا إِلَهَ إِلَّا اللَّهُ﴾ ('Laa Ilaaaha illallaah') placed on top of it, it would shatter them all (beneath its weight)."⁽⁴⁾

Rasulullaah ﷺ Gives the Glad Tidings of Jannah for the Sahabah رضي الله عنهما who Recited the Kalimah with him in a Gathering

Hadhrat Ya'la bin Shaddaad reports, "Hadhrat Ubaadah bin Saamit رضي الله عنهما was also present to confirm the report of my father Hadhrat Shaddaad bin Aws رضي الله عنهما when he said, 'We were with Rasulullaah ﷺ when he asked whether there were any people of the Ahlul Kitaab amongst us. When we informed him that there were none, Rasulullaah ﷺ instructed that the door be shut.

(1) Nasa'e, Ibn Hibbaan and Haakim, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.75).

(2) Abu Ya'a. Haythami (Vol.10 Pg.82) has commented on the chain of narrators.

(3) Bazzaar. Haythami (Vol.10 Pg.84) has commented on the chain of narrators. Haakim has reported a similar narration, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.77).

(4) Haakim, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.77).

Thereafter, he said, 'Raise your hands and say ('لَا إِلَهَ إِلَّا اللَّهُ') (Laa Ilaaha Illallaah).' After we had raised our hands for a while (reciting the Kalimah), Rasulullaah ﷺ said, 'Al Hamdu Lillaah! O Allaah! You have sent me with this Kalimah, instructed me to believe in it and promised me Jannah in return. Verily, You never go back on Your word.' (Addressing us) Rasulullaah ﷺ then said, 'Glad tidings for you! Allaah has forgiven you all.'⁽¹⁾

Rasulullaah ﷺ Says that (الْمُحْسِنُونَ) is the Best of all Good Deeds

Hadhrat Abu Dharr رضي الله عنه narrates that when he once requested Rasulullaah ﷺ for advice, Rasulullaah ﷺ said, "When you commit a sin, follow it up with a good deed to erase it." "O Rasulullaah ﷺ!" Hadhrat Abu Dharr رضي الله عنه asked, "Is the recitation of (لَا إِلَهَ إِلَّا اللَّهُ) (One of the good deeds?)" Rasulullaah ﷺ replied, "It is in fact the best of all good deeds."⁽²⁾

Hadhrat Umar رضي الله عنه and Hadhrat Ali رضي الله عنه State that (الْمُحْسِنُونَ) is "The Word of Taqwa"

When Hadhrat Umar bin Khattaab رضي الله عنه once saw some people reciting (اللَّهُ أَكْبَرُ)(Allaahu Akbar), he exclaimed, "That's it! I swear by the Rabb of the Kabah! That's it!" "What is it?" someone asked. Hadhrat Umar رضي الله عنه replied, "That is the 'word of Taqwa' that they (the Sahabah رضي الله عنه) were most deserving and worthy of."⁽³⁾⁽⁴⁾

Hadhrat Ali رضي الله عنه also stated that it was the Kalimah (لَا إِلَهَ إِلَّا اللَّهُ) that Allaah refers to in the verse:

﴿وَالْزَّمْهُرُ كَلِمَةُ التَّقْوَىٰ﴾ (سورة فتح: آيت ۲۶)

...and Allaah stuck the word of Taqwa onto them... {Surah Fatah, verse 26}⁽⁵⁾
Another narration adds that the words ('Allaahu Akbar') are also part of the 'word of Taqwa'.⁽⁶⁾

Dhikr of ('Subhaanallaah'), ('Al Hamdulillaah'), ('Laa Ilaaha Illallaah'), ('Allaahu Akbar') and ('Laa Howla wa Laa Quwwata Illa Billaah')

Rasulullaah ﷺ Mentions that these Adhkaar are the 'Everlasting Good Deeds'

Hadhrat Abu Sa'eed Khudri رضي الله عنه narrates that Rasulullaah ﷺ once said to

(1) Tabraani and others, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.75). Haythami (Vol.10 Pg.81) has commented on the chain of narrators.

(2) Ahmad, Haythami (Vol.10 Pg.81) has commented on the chain of narrators.

(3) As referred to in verse 26 of Surah Fatah.

(4) Ibn Khusru, as quoted in *Kanzul Ummaal* (Vol.1 Pg.207).

(5) Abdur Razzaaq, Ibn Jareer, Ibn Mundhir, Ibn Abi Haatim, Haakim and Bayhaqi in his Asmaa, as quoted in *Kanzul Ummaal* (Vol.1 Pg.265).

(6) Ibn Jareer and others, as quoted in *Kanzul Ummaal* (Vol.1 Pg.265).

them, "Carry out the everlasting good deeds in abundance." When someone asked Rasulullaah ﷺ what the everlasting good deeds are, Rasulullaah ﷺ replied, "Recitation of ﴿الله أكْبَر﴾ ('Allaahu Akbar'), ﴿لَا إِلَهَ إِلَّا اللَّهُ﴾ ('Laa Ilaaaha Illallaah'), ﴿سُبْحَانَ اللَّهِ﴾ ('Subhaanallaah'), ﴿الْحَمْدُ لِلَّهِ﴾ ('Al Hamdulillaah') and ﴿لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ﴾ ('Laa Howla wa Laa Quwwata Illa Billaah')."⁽¹⁾

Rasulullaah ﷺ Mentions that these Adhkaar Serve as Protection from Jahannam

Hadhrat Abu Hurayrah رضي الله عنه reports that Rasulullaah ﷺ said, "Take up your shields." "O Rasulullaah ﷺ!" the Sahabah رضي الله عنهون asked, "Has the enemy come?" "No," Rasulullaah ﷺ replied, "I am referring to your shields against Jahannam. You should recite ﴿سُبْحَانَ اللَّهِ﴾ ('Subhaanallaah'), ﴿الْحَمْدُ لِلَّهِ﴾ ('Al Hamdulillaah') and ﴿الله أكْبَر﴾ ('Allaahu Akbar') because they shall be ahead of you and behind on the Day of Qiyaamah (to protect you) and they are the 'everlasting good deeds'.⁽²⁾ Another narration states that Rasulullaah ﷺ mentioned, "They are the saviours."⁽³⁾ Yet another narration adds the words ﴿لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ﴾ ('Laa Howla wa Laa Quwwata Illa Billaah')."⁽⁴⁾

A narration from Hadhrat Anas رضي الله عنه states that Rasulullaah ﷺ said, "Verily they shall be ahead of you, they are the saviours, they shall be behind and they are the 'everlasting good deeds'."⁽⁵⁾

Rasulullaah ﷺ Mentions that the Rewards for these Adhkaar are as Huge as Mount Uhud

Hadhrat Imraan bin Husayn رضي الله عنه narrates that Rasulullaah ﷺ once said, "Does any of you have the ability to do actions as huge as Mount Uhud every day?" "O Rasulullaah ﷺ!" the Sahabah رضي الله عنهون said, "Who has the ability to do actions as huge as Mount Uhud every day?" "All of you do," Rasulullaah ﷺ replied. When the Sahabah رضي الله عنهون asked how this was possible, Rasulullaah ﷺ explained, "﴿سُبْحَانَ اللَّهِ﴾ ('Subhaanallaah') is larger than Mount Uhud, ﴿الْحَمْدُ لِلَّهِ﴾ ('Al Hamdulillaah') is larger than Mount Uhud, ﴿لَا إِلَهَ إِلَّا اللَّهُ﴾ ('Laa Ilaaaha Illallaah') is larger than Mount Uhud and ﴿الله أكْبَر﴾ ('Allaahu Akbar') is larger than Mount Uhud."⁽⁶⁾

Rasulullaah ﷺ Speaks about the Plants of Jannah and His Instruction to eat to One's Fill in the Gardens of Jannah

Hadhrat Abu Hurayrah رضي الله عنه narrates that he was busy planting something

(1) Ahmad, Abu Ya'la, Nasa'ee, Ibn Hibbaan and Haakim, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.91). Ahmad and Abu Ya'la report from reliable sources as confirmed by Haythami (Vol.10 Pg.87).

(2) Nasa'ee, Haakim and Bayhaqi.

(3) Haakim.

(4) Tabraani in his *Awsat*, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.92).

(5) Tabraani, Haythami (Vol.10 Pg.89) has commented on the chain of narrators.

(6) Ibn Abi Dunya, Nasa'ee, Tabraani and Bazaar, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.91) and Mundhiri (Vol.3 Pg.94).

when Rasulullaah ﷺ passed by. "O Abu Hurayrah!" Rasulullaah ﷺ called out, "What are you planting?" When Hadhrat Abu Hurayrah رضي الله عنه informed him that he was planting some plants, Rasulullaah ﷺ said, "Should I not inform you of plants that are better than these? They are سُبْحَانَ اللَّهِ ('Subhaanallaah'), حَمْدُ اللَّهِ ('Al Hamdulillaah'), لَا إِلَهَ إِلَّا اللَّهُ ('Laa Ilaaha Illallaah') and أَكْبَرُ ('Allaahu Akbar'). A tree in Jannah is planted for you in exchange for every one of these phrases."⁽¹⁾

Hadhrat Abu Hurayrah رضي الله عنه narrates that Rasulullaah ﷺ once said, "When you pass through the gardens of Jannah, eat to your fill there." "O Rasulullaah ﷺ!" the Sahabah رضي الله عنه asked, "What are the gardens of Jannah?" "The Masaajid," Rasulullaah ﷺ replied. "And how does one eat to one's fill?" the Sahabah رضي الله عنه asked further. Rasulullaah ﷺ replied, "(By reciting) سُبْحَانَ اللَّهِ ('Subhaanallaah'), حَمْدُ اللَّهِ ('Al Hamdulillaah'), لَا إِلَهَ إِلَّا اللَّهُ ('Laa Ilaaha Illallaah') and أَكْبَرُ ('Allaahu Akbar')."⁽²⁾

Rasulullaah ﷺ Speaks about Words of Dhikr that Shakes Off Sins

Hadhrat Anas رضي الله عنه narrates that Rasulullaah ﷺ once caught hold of a branch and shook it, but the leaves did not fall off. When he shook it again, the leaves still did not fall, but when he did so for the third time, the leaves fell off. Rasulullaah ﷺ then said, "Verily ((Subhaanallaah), ('Al Hamdulillaah'), ('Laa Ilaaha Illallaah') and ('Allaahu Akbar')) shake off sins just as the leaves of a tree are shed."⁽³⁾

Rasulullaah ﷺ Teaches Dhikr to a Bedouin

Hadhrat Sa'd bin Abi Waqqas رضي الله عنه narrates that a Bedouin once came to Rasulullaah ﷺ with the request, "Do teach me something that I may recite." Rasulullaah ﷺ told him to recite:

“لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ اللَّهُ أَكْبَرُ كَبِيرًا وَالْحَمْدُ لِلَّهِ كَثِيرًا وَسُبْحَانَ اللَّهِ
رَبِّ الْعَالَمِينَ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَزِيزِ الْحَكِيمِ”

The man said, "That was for my Rabb. Now what about myself?" Rasulullaah ﷺ then told him to recite:

“اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَارْزُقْنِي”

'O Allaah! Forgive me, shower Your mercy on me, guide me and provide for me.'

Another narration adds the words (عافني) ('and grant me safety'). Another narration states that Rasulullaah ﷺ also said, "These words combine both your life in this world as well as your life in the Aakhirah."⁽⁴⁾

(1) Ibn Maajah and Haakim, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.84).

(2) Tirmidhi, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.97).

(3) Ahmad, reporting from reliable sources as confirmed in *Targheeb wat Tarheeb* (Vol.3 Pg.93). Tirmidhi has reported a similar narration.

(4) Muslim.

Another narration states that the Bedouin asked, "O Rasulullaah ﷺ! I have done my best to memorise the Qur'aan but am unable to do so. Please tell me of something that will earn me the same rewards of learning the Qur'aan." Rasulullaah ﷺ then told him to recite:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرٌ

The Bedouin said the words, counting them with his fingers. He then said, "O Rasulullaah ﷺ! This is for my Rabb, but what about me?" Rasulullaah ﷺ then told him to recite:

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاعْفُنِي وَارْزُقْنِي وَاهْدِنِي

'O Allaah! Forgive me, shower Your mercy on me, grant me safety, provide for me and guide me'

When the Bedouin had left, Rasulullaah ﷺ remarked, "The Bedouin has left with his hands full of good." ⁽¹⁾

Another narration states that Rasulullaah ﷺ also added the words (لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ) ⁽²⁾

Rasulullaah ﷺ informs Hadhrat Abu Dharr About the Words that are Most Beloved to Allaah

Hadhrat Abu Dharr رضي الله عنه narrates that Rasulullaah ﷺ once said to him, "Should I not inform you of those words that Allaah loves most?" "O Rasulullaah ﷺ!" Hadhrat Abu Dharr رضي الله عنه submitted, "Please do inform me of the words that Allaah loves most." Rasulullaah ﷺ said, "The words that Allaah loves most are: (سُبْحَانَ اللَّهِ وَبِحَمْدِهِ) ('Subhaanallaahi wa Bihamdihi')." ⁽³⁾ Another narration states that the words are: (سُبْحَانَ اللَّهِ وَبِحَمْدِهِ) ('Subhaana Rabbi wa Bihamdihi'). ⁽⁴⁾ Yet another narration states that when Rasulullaah ﷺ was asked about which words Allaah loves most, he replied, "The words that Allaah chose for His angels or for His bondsmen; (سُبْحَانَ اللَّهِ وَبِحَمْدِهِ) ('Subhaanallaahi wa Bihamdihi')." ⁽⁵⁾

Rasulullaah ﷺ Speaks About the Tremendous reward of Reciting the Kalimah

Hadhrat Abu Talha رضي الله عنه reports that Rasulullaah ﷺ said, "Whoever says (لَا إِلَهَ إِلَّا اللَّهُ) ('Laa Ilaha Illallaah') shall enter Jannah or (Rasulullaah ﷺ said) Jannah shall become binding on him. As for the one who recites (سُبْحَانَ اللَّهِ وَبِحَمْدِهِ) ('Subhaanallaahi wa Bihamdihi') a hundred times, Allaah shall record for him a hundred and twenty four thousand good deeds." "O Rasulullaah ﷺ" the Sahabah رضي الله عنه said, "In that case, none of us will ever be destroyed." "Why not,"

(1) Ibn Abi Dunya.

(2) Bayhaqi, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.90). Abu Dawood has reported a similar narration.

(3) Muslim and Nasa'ee.

(4) Tirmidhi.

(5) Muslim.

Rasulullaah ﷺ said, "when one of you will appear (on the Day of Qiyaamah) with so many good deeds that would crush a mountain beneath its weight, but then the bounties he enjoyed will come and claim all of it (as repayment). Thereafter, it will only be for Allaah to extend His mercy (by which the person will be able to enter Jannah)." ⁽¹⁾

Hadhrat Sa'd رضي الله عنه narrates that Rasulullaah ﷺ once asked, "Is any of you unable to earn the reward of a thousand good deeds every day?" One of the Sahabah رضي الله عنه sitting there asked, "How can any of us earn the reward of a thousand good deeds?" Rasulullaah ﷺ replied, "When he recites سُبْحَانَ اللَّهِ (Subhaanallaah) a hundred times, the reward of a thousand good deeds is recorded to his credit or a thousand sins are written off." ⁽²⁾

Rasulullaah ﷺ Speaks about the Tremendous Virtue of Reciting (لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ) ('Laa Howla wa Laa Quwwata Illa Billaah')

Hadhrat Qais bin Sa'd bin Ubaadah رضي الله عنه relates, "My father placed me in the care of Rasulullaah ﷺ to be of service to him. One day after I had performed two Rakaahs salaah, Rasulullaah ﷺ once came to me and, nudging me with his foot, said, 'Should I not inform you of a door from amongst the doors of Jannah?' When I asked to be informed, Rasulullaah ﷺ said, '(It is to recite) لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ' ('Laa Howla wa Laa Quwwata Illa Billaah')."⁽³⁾

Hadhrat Abu Dharr رضي الله عنه narrates, "I had been walking behind Rasulullaah ﷺ when he said to me, 'Should I not inform you of a treasure from amongst the treasures of Jannah?' When I asked to be informed, Rasulullaah ﷺ said, '(It is to recite) لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ' ('Laa Howla wa Laa Quwwata Illa Billaah')."⁽⁴⁾

Hadhrat Abdullaah bin Sa'd bin Abi Waqqaas رضي الله عنه narrates that Hadhrat Abu Ayyoob Ansaari رضي الله عنه once said to him, "Should I not teach you some words that Rasulullaah ﷺ taught me?" "Certainly, dear uncle," Hadhrat Abdullaah replied. Hadhrat Abu Ayyoob رضي الله عنه then said, "When Rasulullaah ﷺ came to stay with me, he once asked me, 'O Abu Ayyoob! Should I not inform you of some words from the treasures of Jannah?' 'Why, of course,' I replied, 'May my parents be sacrificed for you!' Rasulullaah ﷺ said, 'Abundantly recite لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ' ('Laa Howla wa Laa Quwwata Illa Billaah')."⁽⁵⁾

The Statement of Hadhrat Ibraheem عليه السلام regarding (لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ) ('Laa Howla wa Laa Quwwata Illa Billaah')

Hadhrat Abu Ayyoob Ansaari رضي الله عنه reports that when Rasulullaah ﷺ was

(1) Haakim, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.81).

(2) Muslim, Tirmidhi and Nasa'e, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.83). Ibn Abi Shaybah, Ahmad, Abd bin Humayd, Ibn Hibbaan and Abu Nu'aym have all reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.1 Pg.211).

(3) Haakim, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.104).

(4) Ibn Maajah, Ibn Abi Dunya and Ibn Hibbaan, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.105).

(5) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.98).

taken on the journey of Mi'raaj, he passed by Hadhrat Ibraheem ﷺ, who asked, "Who is this with you, O Jibra'eel ﷺ?" "This is Muhammad ﷺ," Hadhrat Jibra'eel ﷺ replied. Hadhrat Ibraheem ﷺ then said, "O Muhammad ﷺ! Inform your Ummah to acquire the plants of Jannah in abundance because the soil of Jannah is extremely fertile and its land is very vast." "What are the plants of Jannah?" Rasulullaah ﷺ asked. Hadhrat Ibraheem ﷺ replied, "لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ ("Laa Howla wa Laa Quwwata Illa Billaah")."⁽¹⁾ Another adds that before addressing Rasulullaah ﷺ, Hadhrat Ibraheem ﷺ first greeted Rasulullaah ﷺ and welcomed him.⁽²⁾

The Statement of Hadhrat Abdullaah bin Abbaas about (لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ) 'Laa Howla wa Laa Quwwata Illa Billaah') and what Hadhrat Imraan had to say about the Virtues of Praising Allaah

Hadhrat Abdullaah bin Abbaas ﷺ said, "Whoever says (بِسْمِ اللَّهِ) ('Bismillaah') has thought of Allaah, whoever says (الْحَمْدُ لِلَّهِ) ('Al Hamdulillaah') has thanked Allaah, whoever says (أَكْبَرُ) ('Allahu Akbar') has revered Allaah, whoever says (لَا إِلَهَ إِلَّا اللَّهُ) ('Laa Ilaha Illallaah') has expressed the oneness of Allaah and whoever says (لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ) ('Laa Howla wa Laa Quwwata Illa Billaah') has submitted himself to Allaah and these words will be an adornment and a treasure for him in Jannah."⁽³⁾

Hadhrat Mutarraf reports that Hadhrat Imraan ﷺ once said to him, "Should I not inform you of a Hadith today which Allaah will make a source of benefit for you even after this day? You should note that the best of Allaah's bondsmen on the Day of Qiyaamah shall be those who praised Him most excessively."⁽⁴⁾

Hadhrat Ali رضي الله عنه's Explanation of the Terms (الْحَمْدُ لِلَّهِ) (سُبْخَانَ اللَّهِ) ('Al Hamdulillaah') and (سُبْخَانَ اللَّهِ لِلَّهِ) (Subhaanallaah')

Hadhrat Abdullaah bin Abbaas ﷺ narrates that Hadhrat Umar ﷺ once asked, "While we know what is meant by (سُبْخَانَ اللَّهِ) ('Subhaanallaah') and (لَا إِلَهَ إِلَّا اللَّهُ) ('Laa Ilaha Illallaah'), what is (الْحَمْدُ لِلَّهِ) ('Al Hamdulillaah')?" Hadhrat Ali رضي الله عنه replied by saying, "It is a phrase that Allaah chose for Himself and which He loves that it be said."⁽⁵⁾

Hadhrat Abu Dhabyaan narrates that Ibn Kawwaan once asked Hadhrat Ali رضي الله عنه about the phrase (سُبْخَانَ اللَّهِ) ('Subhaanallaah'), to which Hadhrat Ali رضي الله عنه replied,

(1) Ahmad, Ibn Abi Dunya and Ibn Hibbaan, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.105). Haythami (Vol.10 Pg.98) has commented on Ahmad's chain of narrators.

(2) Tabraani.

(3) Abu Nu'aaym in his *Hilya* (Vol.1 Pg.322).

(4) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.95).

(5) Ibn Abi Haatim.

"It is a phrase that Allaah has chosen for Himself and which proclaims His purity from all evil." ⁽¹⁾

Hadhrat Umar رضي الله عنه Lessens the Punishment for a Person who Engaged in Tasbeeh as he was being Lashed

When Hadhrat Umar رضي الله عنه once had two men lashed, one of them said, "بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ" ("Bismillaah") while the other said, "سُبْحَانَ اللَّهِ" ('Subhaanallaah'). Hadhrat Umar رضي الله عنه exclaimed, "Shame on you! Ease the lashing of the one who said سُبْحَانَ اللَّهِ ('Subhaanallaah') because Tasbeeh can find a grounding only in the heart of a Mu'min." ⁽²⁾

Hadhrat Abdullaah bin Mas'ood رضي الله عنه Interprets the verse "*The Pure Word climbs up to Him*"

Hadhrat Abdullaah bin Mas'ood رضي الله عنه once said, "Whenever I relate a Hadith to you, I substantiate it with a verse of the Qur'aan. When a person recites, سُبْحَانَ اللَّهِ ('Subhaanallaah'), لَمْ يَأْتِ اللَّهُ بِحَمْدٍ بِلَّهُ ('Al Hamdulillaah'), لَا إِلَهَ إِلَّا اللَّهُ ('Laa Ilaha Illallaah'), Allaahu Akbar' and تَبَارَكَ اللَّهُ ('Tabarakallaah'), an angel takes hold of the words, thrusts it beneath his wings and then starts ascending (to the heavens). Every group of angels he passes en route seek forgiveness for the person who recited these words. He eventually presents them before the countenance of Ar-Rahmaan." (In substantiation) Hadhrat Abdullaah bin Mas'ood رضي الله عنه then recited the verse:

﴿إِلَيْهِ يَصْرُدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْقَعُهُ ط﴾ (سورة فاطر: آيت ۱۰)

The Pure Word (*the Kalimah as well as other forms of Dhikr*) climbs up to Him, propelled by good deeds (*coupled with good deeds, a Muslim's Dhikr is readily accepted by Allaah*). {Surah Faatir, verse 10} ⁽³⁾

Choosing Comprehensive Adhkaar instead of Excessive Repetition

Rasulullaah ﷺ Teaches Hadhrat Juwayriyyah رضي الله عنها a Comprehensive Dhikr

Hadhrat Juwayriyyah رضي الله عنها narrates that Rasulullaah ﷺ once left her room and when he returned after midmorning, he found her still sitting where she was. Rasulullaah ﷺ asked, "Did you remain sitting in this position from the time I left you?" When she informed him that she had, Rasulullaah ﷺ said, "After leaving you, I recited four phrases three times, which, if weighed against what you had been reciting since the morning, it would outweigh it. (The words are:)

(1) Askari in his Amthaal and Abul Hasan Bakaali, as quoted in *Kanzul Ummaal* (Vol.1 Pg.210).

(2) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.1 Pg.210).

(3) Tabraani. Haythami (Vol.10 Pg.90) has commented on the chain of narrators. Haakim has reported a similar narration, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.93).

”سُبْحَانَ اللَّهِ وَبِحَمْدِهِ عَدَدُ خَلْقِهِ وَرِضَاءُ نَفْسِهِ وَزِنَةُ عَرْشِهِ وَمِدَادُ كَلِمَاتِهِ“

"I express Allaah's purity and praise Him as much as all of His creation, as much as pleases Him, as much as is the weight of His throne and as much as are all of His words (attributes and bounties)." (1)

Another narration quotes the words as:

”سُبْحَانَ اللَّهِ عَدَدُ خَلْقِهِ سُبْحَانَ اللَّهِ رِضَاءُ نَفْسِهِ سُبْحَانَ اللَّهِ زِنَةُ عَرْشِهِ سُبْحَانَ اللَّهِ مِدَادُ كَلِمَاتِهِ“

"I express Allaah's purity as much as are His creation. I express Allaah's purity as much as pleases Him. I express Allaah's purity as much as is the weight of His throne and I express Allaah's purity as much as are all of His words (attributes and bounties)." (2)

Yet another narration⁽³⁾ states that the words (الْحَمْدُ لِلَّهِ) should be recited in the same manner (substitute the words with the words (سُبْحَانَ اللَّهِ) in the above du'aa).

A narration of Nasa'ee⁽⁴⁾ quotes the words (الْحَمْدُ لِلَّهِ) of the du'aa as:

”سُبْحَانَ اللَّهِ وَبِحَمْدِهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ عَدَدُ خَلْقِهِ وَرِضَاءُ نَفْسِهِ وَزِنَةُ عَرْشِهِ وَمِدَادُ كَلِمَاتِهِ“

Rasulullaah ﷺ Teaches a Comprehensive Dhikr to a Sahabiyyah

Hadhrat Sa'd bin Abi Waqqaas رضي الله عنهما reports that when he once accompanied Rasulullaah ﷺ to see a particular lady, they found her reciting Tasbeeh, using some date seeds or pebbles to count on. Rasulullaah ﷺ said, "Should I not inform you of something easier and better for you?" Rasulullaah ﷺ then recited the du'aa:

”سُبْحَانَ اللَّهِ عَدَدُ مَا خَلَقَ فِي السَّمَاوَاتِ سُبْحَانَ اللَّهِ عَدَدُ مَا خَلَقَ فِي الْأَرْضِ سُبْحَانَ اللَّهِ عَدَدُ مَا يَبْيَنُ ذَلِكَ“

Rasulullaah ﷺ then told her to recite the same for ('اللَّهُ أَكْبَرُ') (Allahu Akbar) ('لَا إِلَهَ إِلَّا اللَّهُ') ('Laa Ilaha Illallaah') and ('لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ') ('Laa Howla wa Laa Quwwata Illa Billaah') (i.e. these words should substitute the words (سُبْحَانَ اللَّهِ) in the above du'aa). (5)

Rasulullaah ﷺ Teaches a Comprehensive Dhikr to Hadhrat Abu Umaamah

Hadhrat Abu Umaamah رضي الله عنه narrates that when Rasulullaah ﷺ saw him

(1) Muslim, Abu Dawood, Tirmidhi, Nasa'ee and Ibn Maajah.

(2) Muslim.

(3) Nasa'ee.

(4) Targheeb wat Tarheeb (Vol.3 Pg.98).

(5) Abu Dawood, Tirmidhi Nasa'ee, Ibn Hibbaan and Haakim, as quoted in Targheeb wat Tarheeb (Vol.3 Pg.99)..

moving his lips one day, Rasulullaah ﷺ asked, "O Abu Umaamah! What are you reciting causing your lips to move like that?" "I am engaged in the Dhikr of Allaah," he replied. Rasulullaah ﷺ said, "Should I not inform you of a Dhikr that is better than your making Dhikr day and night?" When Hadhrat Abu Umaamah رضي الله عنه asked to be informed, Rasulullaah ﷺ told him to recite:

سُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ سُبْحَانَ اللَّهِ عَدَدَ مَا فِي الْأَرْضِ
 سُبْحَانَ اللَّهِ مِلَّا مَا فِي الْأَرْضِ وَالسَّمَاءِ سُبْحَانَ اللَّهِ عَدَدَ مَا أَخْصَى كِتَابَهُ سُبْحَانَ اللَّهِ
 مِلَّا مَا أَخْصَى كِتَابَهُ سُبْحَانَ اللَّهِ عَدَدَ كُلِّ شَيْءٍ سُبْحَانَ اللَّهِ مِلَّا كُلِّ شَيْءٍ الْحَمْدُ لِلَّهِ
 عَدَدَ مَا خَلَقَ وَالْحَمْدُ لِلَّهِ مِلَّا مَا خَلَقَ وَالْحَمْدُ لِلَّهِ عَدَدَ مَا فِي الْأَرْضِ وَالسَّمَاءِ وَالْحَمْدُ
 لِلَّهِ مِلَّا مَا فِي الْأَرْضِ وَالسَّمَاءِ وَالْحَمْدُ لِلَّهِ عَدَدَ مَا أَخْصَى كِتَابَهُ وَالْحَمْدُ لِلَّهِ مِلَّا مَا
 أَخْصَى كِتَابَهُ وَالْحَمْدُ لِلَّهِ عَدَدَ كُلِّ شَيْءٍ وَالْحَمْدُ لِلَّهِ مِلَّا كُلِّ شَيْءٍ"

"I express the purity of Allaah as much as He has created. I express the purity of Allaah as much as it takes to fill everything He has created. I express the purity of Allaah as much as everything on earth. I express the purity of Allaah as much as everything on earth and in the heavens. I express the purity of Allaah as much as everything that His Book counts. I express the purity of Allaah as much as it takes to fill everything that His Book counts. I express the purity of Allaah as much as everything there is. I express the purity of Allaah as much as it takes to fill everything there is. I praise Allaah as much as He has created. I praise Allaah as much as it takes to fill everything He has created. I praise Allaah as much as everything on earth and in the heavens. I praise Allaah as much as it takes to fill everything on earth and in the heavens. I praise Allaah as much as everything that His Book counts. I praise Allaah as much as it takes to fill everything that His Book counts. I praise Allaah as much as everything there is. I praise Allaah as much as it takes to fill everything there is." ⁽¹⁾

Another narration states that Rasulullaah ﷺ said to Hadhrat Abu Umaamah رضي الله عنه, "Should I not inform you of something that if you say it, you will be unable to earn the same rewards even if you have to tire yourself day and night (in Ibaadah)." The same narration goes on to report the same Dhikr with the addition that he recites the same for (الله أكبير) ('Allaahu Akbar') (i.e. the phrase الله أكبير should substitute the phrase سُبْحَانَ اللَّهِ in the above du'aa). ⁽²⁾

Yet another narration states that Rasulullaah ﷺ said, "Should I not inform you of something that is better than engaging in Dhikr day and night?" The rest of the Hadith is then mentioned in brief. Rasulullaah ﷺ then advised Hadhrat Abu Umaamah رضي الله عنه to learn these words and to teach it to everyone else. ⁽³⁾

(1) Ahmad, Ibn Abi Dunya, Nasa'ee, Ibn Khuzaymah, Ibn Hibbaan and Haakim.

(2) Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.99).

(3) Tabraani. Haythami (Vol.10 Pg.93) has commented on the chain of narrators.

Rasulullaah ﷺ Teaches Hadhrat Abu Dardaa

a Comprehensive Dhikr

Hadhrat Abu Dardaa رضي الله عنه narrates that when Rasulullaah ﷺ saw him moving his lips one day, Rasulullaah ﷺ asked, "O Abu Dardaa! What are you reciting?" "I am engaged in the Dhikr of Allaah," he replied. Rasulullaah ﷺ said, "Should I not inform you of a Dhikr that is better than your making Dhikr from night to day and from day to night?" When Hadhrat Abu Dardaa رضي الله عنه asked to be informed, Rasulullaah ﷺ told him to recite:

سُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ سُبْحَانَ اللَّهِ عَدَدُ كُلِّ شَيْءٍ سُبْحَانَ اللَّهِ مِلْأً مَا أَخْصَى
كِتَابَهُ وَالْحَمْدُ لِلَّهِ عَدَدَ مَا خَلَقَ وَالْحَمْدُ لِلَّهِ مِلْأً مَا خَلَقَ وَالْحَمْدُ لِلَّهِ مِلْأً مَا أَخْصَى
كِتَابَهُ

"I express the purity of Allaah as much as He has created. I express the purity of Allaah as much as everything on earth. I express the purity of Allaah as much as everything there is. I express the purity of Allaah as much as everything that His Book counts. I praise Allaah as much as He has created. I praise Allaah as much as it takes to fill everything He has created. I praise Allaah as much as it takes to fill everything that His Book counts." (1)

Rasulullaah ﷺ Praises the Words that a Sahabi said in a Gathering

Hadhrat Anas رضي الله عنه reports that he was sitting with Rasulullaah ﷺ in a gathering when a Sahabi رضي الله عنه arrived and greeted Rasool ﷺ saying, (السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ) ('As Salaamu Alaykum wa Rahmatullaahi wa Barakaatuuh'). Rasulullaah ﷺ replied to his greeting by saying, (وَعَلَيْكُمُ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ) ('Was Alaykumus Salaam wa Rahmatullaahi wa Barakaatuuh'). When the Sahabi رضي الله عنه then sat down, he said:

الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَبِيبًا مُبَارَكًا فِيهِ كَمَا يُحِبُّ رَبُّنَا أَنْ يُحِمَّدَ وَيُبَشِّرَنِي لَهُ

"I praise Allaah tremendously with praises that are pure and blessed as our Rabb would like to be praised and as He deserves to be praised."

"What did you say?" Rasulullaah ﷺ asked. When the Sahabah رضي الله عنه repeated his words, Rasulullaah ﷺ remarked, "I swear by the Being Who controls my life that ten angels raced, each one of the angels eager to record what you said. However, none of them knew how to record it, so when they took it up to the One to Whom all honour belongs, He said, 'Record it exactly as my servant said it.' "(2)

Another narration⁽³⁾ records the words of the Dhikr as:

(1) Tabraani and Bazzaar, Haythami (Vol.10 Pg.94) has commented on the chain of narrators.

(2) Ahmad, reporting from reliable sources as confirmed in *Targheeb wat Tarheeb* (Vol.3 Pg.103).

(3) Nasa'ee and Ibn Hibbaan.

”الْحَمْدُ لِلّٰهِ حَمْدًا كَثِيرًا طَيْبًا مُبَارَكًا فِيهِ كَمَا يُحِبُّ رَبُّنَا وَيَرْضَى“

Hadhrat Abu Ayyoob Ansaari رضي الله عنه narrates that Rasulullaah ﷺ once heard someone recite:

”الْحَمْدُ لِلّٰهِ حَمْدًا كَثِيرًا طَيْبًا مُبَارَكًا فِيهِ“

"Who said those words?" Rasulullaah ﷺ enquired. Thinking that he had annoyed Rasulullaah ﷺ's ears with something he did not like, the man remained silent. "Who was it?" Rasulullaah ﷺ repeated, "Because what he said was very correct." The man then said, "It was I who said it with the expectation of being rewarded, O Rasulullaah ﷺ." Rasulullaah ﷺ then told him, "I swear by the Being Who controls my life! I saw thirteen angels racing to see which of them would be the first to present your words to Allaah." ⁽¹⁾

Hadhrat Umar رضي الله عنه's Words when he saw a Man Using a Rosary to Engage in Tasbeeh

Hadhrat Sa'eed bin Jubayr reports that when Hadhrat Umar رضي الله عنه once saw a man reciting Tasbeeh on a rosary, he remarked, "It would suffice him to rather say:

”سُبْحَانَ اللّٰهِ مِلْأُ السَّمَاوَاتِ (وَمِلْأُ الْأَرْضِ) وَمِلْأًا مَا شَاءَ مِنْ شَيْءٍ بَعْدُ“

'I express Allaah's purity as much as it takes to fill the heavens and as much as it takes to fill the earth and everything else that Allaah wills'

He should also say:

”الْحَمْدُ لِلّٰهِ مِلْأُ السَّمَاوَاتِ (وَمِلْأُ) الْأَرْضِ وَمِلْأًا مَا شَاءَ مِنْ شَيْءٍ بَعْدُ“

'I praise Allaah as much as it takes to fill the heavens and as much as it takes to fill the earth and everything else that Allaah wills'

In addition to this, he may also say:

”اللّٰهُ أَكْبَرُ مِلْأُ السَّمَاوَاتِ وَالْأَرْضِ وَمِلْأًا مَا شَاءَ مِنْ شَيْءٍ بَعْدُ“

'I express Allaah's greatness as much as it takes to fill the heavens and as much as it takes to fill the earth and everything else that Allaah wills"⁽²⁾

Adhkaar to be recited after the Salaahs and Before sleeping

Rasulullaah ﷺ Teaches the Poor Sahabah رضي الله عنه specific Adhkaar by which to Earn Great rewards

Hadhrat Abu Hurayrah رضي الله عنه narrates that the poor Muhaajireen once approached Rasulullaah ﷺ saying, "The wealthy ones have taken the elevated positions and everlasting bounties!" "Why do you say that?" Rasulullaah ﷺ asked. They

(1) Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.102).

(2) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.1 Pg.210).

explained, "They perform salaah just as we perform salaah and they fast just as we fast, but they also donate in Sadaqah, which we cannot do, and they set slaves free, which we are also incapable of doing." Rasulullaah ﷺ said, "Should I then not teach you something by which you may catch up with those ahead of you and beat those who are still behind? None will then be better than you except those who do the same as you do." "Please do tell us," the Sahabah رضي الله عنهم entreated. Rasulullaah ﷺ then told them to recite ('سُبْخَانَ اللَّهِ') (Subhaanallaah) thirty-three times, ('أَلْهَمْدُ لِلَّهِ') ('Al Hamdulillaah') thirty-three times and ('الْحَمْدُ لِلَّهِ') ('Al Hamdulillaah') thirty-three times after every salaah.

The poor Muhaajireen then returned to Rasulullaah ﷺ (after a while) saying, "Our wealthy brothers have heard about what we are doing and they are now doing the same." To this, Rasulullaah ﷺ remarked, "That is the grace of Allaah which He bestows on whomsoever He wills."

(One of the narrators by the name of) Hadhrat Sumay says, "When I reported the Hadith to someone in my family, the person told me that I was mistaken because my teacher must have told me that while ('سُبْخَانَ اللَّهِ') ('Subhaanallaah') and ('الْحَمْدُ لِلَّهِ') ('Al Hamdulillaah') are to be recited thirty-three times each, ('الْحَمْدُ لِلَّهِ') ('Al Hamdulillaah') is to be recited thirty-four times. I then returned to (my teacher) Hadhrat Abu Saalih and informed him about this. He took my hand and recited, ('سُبْخَانَ اللَّهِ') ('Subhaanallaah'), ('الْحَمْدُ لِلَّهِ') ('Al Hamdulillaah') and ('الْحَمْدُ لِلَّهِ') ('Allaahu Akbar'). Thereafter, he again recited ('سُبْخَانَ اللَّهِ') ('Subhaanallaah'), ('الْحَمْدُ لِلَّهِ') ('Al Hamdulillaah') and ('الْحَمْدُ لِلَّهِ') ('Allaahu Akbar') until he had done so thirty-three times (to indicate that each Dhikr be recited thirty-three times only)." (1)

Hadhrat Abu Hurayrah رضي الله عنه reports that Hadhrat Abu Dharr رضي الله عنه once said, "O Rasulullaah ﷺ! The wealthy ones have taken all the rewards." The narration then continues like the one above except that in this narration, Rasulullaah ﷺ instructed him to recite ('الْحَمْدُ لِلَّهِ') ('Allaahu Akbar') thirty-three times, ('الْحَمْدُ لِلَّهِ') ('Al Hamdulillaah') thirty-three times, ('سُبْخَانَ اللَّهِ') ('Subhaanallaah') thirty-three times after every salaah. Thereafter, Rasulullaah ﷺ told him that he should end off the Dhikr by once reciting:

“لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ”

Rasulullaah ﷺ further informed Hadhrat Abu Dharr رضي الله عنه that if he recited this, all his sins will be forgiven even if though they may be as many as the foam on the ocean. (2)

Another narration states that Rasulullaah ﷺ said, "Once you have performed your salaah, then to recite ('سُبْخَانَ اللَّهِ') ('Subhaanallaah') thirty-three times, ('الْحَمْدُ لِلَّهِ') ('Al Hamdulillaah') thirty-three times and ('الْحَمْدُ لِلَّهِ') ('Al Hamdulillaah') thirty-four times. Thereafter, recite ('لَا إِلَهَ إِلَّا اللَّهُ') ('Laa Ilaha Illallaaah') ten times." (3)

(1) Bukhaari and Muslim.

(2) Abu Dawood.

(3) Tirmidhi, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.110). Ibn Asaakir has reported a narration similar to that of Abu Dawood, as quoted in *Kanzul Ummaal* (Vol.1 Pg.296). Tayaalisi, Ibn Asaakir and Bukhaari in his Adab has also reported a narration similar to that of Abu Dawood, as quoted in *Kanzul Ummaal* (Vol.3 Pg.315). Bazzaar has reported a similar narration in much greater detail, as quoted in *Majma'uz Zawaaid* (Vol.10 Pg.101).

Rasulullaah ﷺ Teaches Hadhrat Abu Dardaa some Adhkaar to be Recited after Every Salaah

Hadhrat Ummu Dardaa رضي الله عنها narrates that when a man once came to Hadhrat Abu Dardaa رضي الله عنه, he asked the man, "Will you be staying over so that we may send your animal for grazing or will you be leaving, in which case we shall give it some fodder to eat?" When the man informed him that he would be leaving, Hadhrat Abu Dardaa رضي الله عنه said, "I shall then give you some provisions that had I any provisions better than them, I would have certainly given them instead. I once went to Rasulullaah ﷺ and said, 'The wealthy ones have taken the benefits of this world as well as the Aakhirah. They perform salaah just as we perform salaah and they fast just as we fast, but they also donate in Sadaqah, which we cannot do.' Rasulullaah ﷺ said, 'Should I then not teach you something by which anyone ahead of you will be unable to beat you again and those who are still behind you will be unable to catch up with you unless they do the same as you do?' Rasulullaah ﷺ then told me to recite 'سبحان الله' ('Subhaanallaah') thirty-three times, 'الحمد لله' ('Al Hamdulillaah') thirty-three times and 'الله اكbar' ('Allaahu Akbar') thirty-four times after every salaah." ⁽¹⁾

Hadhrat Qataadah reports that some poor Mu'mineen once said, "O Rasulullaah ﷺ! The wealthy ones have taken all the rewards. They are able to donate in Sadaqah, while we cannot and they are able to spend in good causes, which we are also incapable of doing." Rasulullaah ﷺ asked, "Tell me if the wealth of this world will be able to reach the heavens if they are stacked one on top of another?" "Certainly not, O Rasulullaah ﷺ," they replied. Rasulullaah ﷺ then said, "Should I not inform you of something that has its roots on earth but its branches in the heavens? It is that you recite ten times after every salaah, 'لَا إِلَهَ إِلَّا اللَّهُ' ('Laa Ilaha Illallaah'), 'اللَّهُ أَكْبَرُ' ('Allaahu Akbar'), 'سُبْحَانَ اللَّهِ' ('Subhaanallaah') and 'الْحَمْدُ لِلَّهِ' ('Al Hamdulillaah')."⁽²⁾

Rasulullaah ﷺ Teaches Hadhrat Ali رضي الله عنه and Hadhrat Faatima رضي الله عنه a Dhikr to Recite after salaah and Before Sleeping

Hadhrat Ali رضي الله عنه reports that when he married Hadhrat Faatima رضي الله عنها, Rasulullaah ﷺ sent with her a blanket, a leather pillow filled with the bark of a date palm, two grinding stones, a water bag and two earthen jars. Hadhrat Ali رضي الله عنه one day said to Hadhrat Faatima رضي الله عنها, "By Allaah! Continuously drawing water from the well has caused my chest to start hurting. Allaah has sent some prisoners to your father, so please go to him and request him for a servant." Hadhrat Faatima رضي الله عنها agreed saying, "By Allaah! Continuous grinding

(1) Ahmad, Bazzaar and Tabraani, as quoted in *Majma'u Zawaaid* (Vol. 10 Pg. 100). Abdur Razzaaq has reported a similar narration with the addition that Hadhrat Abu Dardaa رضي الله عنه said to Rasulullaah ﷺ, "...they also strive in Jihaad as we do and perform the Fardh salaahs."

(2) Abdur Razzaaq and Ibn Zanjway, as quoted in *Kanzul Ummaal* (Vol. 1 Pg. 297).

has also caused my hands to be calloused." She therefore went to her father Rasulullaah ﷺ, who asked her, "What brings you here, dearest daughter?" Feeling too embarrassed to put her request forward, Hadhrat Faatima ؓ said, "I have come to greet you."

When she returned and Hadhrat Ali ؑ asked her what had happened, she said, "I was too shy to ask him." The couple then went together to Rasulullaah ﷺ. Hadhrat Ali ؑ spoke. "O Rasulullaah ﷺ!" he said, "Continuously drawing water from the well has caused my chest to start hurting." Hadhrat Faatima ؓ then said, "By Allaah! Continuous grinding has also caused my hands to be calloused. Since Allaah has sent some prisoners and wealth to you, could you please give us a servant." Rasulullaah ﷺ said, "By Allaah! I cannot give you something and leave the men of Suffa with their bellies caving in with hunger. Since I have nothing to spend on them, I intend selling the slaves and spending the money on the men of Suffa." The couple then returned home.

Rasulullaah ﷺ later went to see them at a time when they had already retired to bed. Their blanket was so small that when they covered their heads, their feet would be exposed and when they covered their feet, their heads remained uncovered. They were about to jump out of bed when Rasulullaah ﷺ arrived, but he bade them to remain as they were. Rasulullaah ﷺ asked, "Shall I not inform you of something better than what you asked of me today?" When they begged to know, Rasulullaah ﷺ said, "It is some words that Jibra'eel ﷺ has taught me. After every salaah, you should recite سُبْحَانَ اللَّهِ ('Subhaanallaah') ten times, الحَمْدُ لِلَّهِ ('Al Hamdulillaah') ten times and اللَّهُ أَكْبَرُ ('Allaahu Akbar') ten times. Then, when you go to bed, recite سُبْحَانَ اللَّهِ ('Subhaanallaah') thirty-three times, الحَمْدُ لِلَّهِ ('Al Hamdulillaah') thirty-three times and اللَّهُ أَكْبَرُ ('Allaahu Akbar') thirty-four times."

Hadhrat Ali ؑ says, "By Allaah! I have never omitted this practice ever since I heard it from Rasulullaah ﷺ." "Not even on the eve of the Battle of Siffreen?" Ibn Kawwaah asked. "May Allaah strike you down, O people of Iraq!" Hadhrat Ali ؑ said, "Not even on the eve of the Battle of Siffreen." (1)

Another narration states that Rasulullaah ﷺ said to Hadhrat Ali ؑ and Hadhrat Faatima ؓ, "Should I not tell you of something that is better for you than a servant? Recite سُبْحَانَ اللَّهِ ('Subhaanallaah') thirty-three times, الحَمْدُ لِلَّهِ ('Al Hamdulillaah') thirty-three times and اللَّهُ أَكْبَرُ ('Allaahu Akbar') thirty-four times after every salaah. Then recite the same hundred Adhaar when you retire to bed." (2)

Hadhrat Ummu Salamah ؓ narrates that Hadhrat Faatima ؓ once approached Rasulullaah ﷺ to tell him about the difficulty she was having with her domestic chores. "O Rasulullaah ﷺ!" she said, "My hands have developed callouses by grinding grain in the grinding stones and with making dough."

(1) Ahmad, Bukhaari, Muslim, Abu Dawood and Tirmidhi, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.112). Ibn Sa'd (Vol.8 Pg.25) has reported a similar narration. Humaydi, Ibn Abi Shaybah, Abdur Razzaaq, Adani, Ibn Jareer, Haakim and others have also reported a similar narration, as have Nasa'ee and Ibn Maajah in brief, as quoted in *Kanzul Ummaal* (Vol.8 Pg.66).

(2) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal*.

Rasulullaah ﷺ said to her, "If Allaah intends to give you something, it would come to you by itself. I shall however inform you of something better. When you go to bed, recite (سبحان الله) ('Subhaanallaah') thirty-three times, (الحمد لله) ('Al Hamdulillaah') thirty-three times and (الله اكبر) ('Allaahu Akbar') thirty-four times. This makes a complete hundred and is better for you than a servant. Then after the Fajr salaah, you should recite ten times:

”لَا إِلَهَ إِلَّا اللَّهُ وَحْدَةٌ لَا شَرِيكَ لَهُ لَهُ الْحَمْدُ يُخْبِي وَيُمِيزُ بِيَدِهِ الْخَيْرِ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ“

This should again be recited ten times after the Maghrib salaah. Every time these words are recited, the reward of ten good deeds are recorded and ten sins are effaced. Each one is as virtuous as freeing a slave from the progeny of Ismaa'eel عليه السلام and every sin committed that day apart from Shirk will be forgiven. The words (لَا إِلَهَ إِلَّا اللَّهُ وَحْدَةٌ لَا شَرِيكَ لَهُ) offer protection from every Shaytaan and evil from the time you recite it in the morning until you again recite it in the evening." ⁽¹⁾

What Rasulullaah ﷺ Used to Recite after Salaah

Hadhrat Jaabir رضي الله عنه narrates that after performing salaah, Rasulullaah ﷺ used to recite:

”لَا إِلَهَ إِلَّا اللَّهُ وَحْدَةٌ لَا شَرِيكَ لَهُ لَهُ الْحَمْدُ يُخْبِي وَيُمِيزُ وَهُوَ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ اللَّهُمَّ أَلَا مَانَعَ لِمَا أَعْطَيْتَ وَلَا مُعْنَى لِمَا مَنَعْتَ وَلَا رَأْدِلَمَا قَضَيْتَ وَلَا يَنْفَعُ
ذَالِجَدِّ مِنْكَ الْجَدُّ“

"There is none worthy of worship but the One Allaah Who has no partner, to Him belongs all kingdom and to Him belongs all praise. He gives life and death and has power over everything. O Allaah! There is none to prevent what You give and none to give what You prevent. None can overturn what You decree and even the wealth of the wealthy ones cannot help them against You." ⁽²⁾

Adhkaar for the Morning and Evening

Hadhrat Abdul Hameed whose mother served one of the daughters of Rasulullaah ﷺ narrates from Rasulullaah ﷺ's daughter that Rasulullaah ﷺ taught her to recite the following du'aa in the morning:

”سُبْحَانَ اللَّهِ وَبِحَمْدِهِ وَلَا قُوَّةَ إِلَّا بِاللَّهِ مَا شَاءَ اللَّهُ كَانَ وَمَا لَمْ يَشَاءْ لَمْ يَكُنْ أَعْلَمُ أَنَّ
اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحْاطَ بِكُلِّ شَيْءٍ عِلْمًا“

(1) Ahmad and Tabraani in brief, as quoted in *Majma'u Zawaa'id* (Vol.10 Pg.108).

(2) Bazaar, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.103). Another narration of Bazaar from Hadhrat Abdullaah bin Abbaas رضي الله عنه states that Rasulullaah ﷺ used to recite these words after turning around from salaah. This narration also adds the words and omits the words and. A narration of Tabraani adds the words and omits the words. Yet another narration of Tabraani from Hadhrat Mughiera رضي الله عنه adds the words and omits the words. He reports from reliable sources as confirmed by Haythami (Vol.10 Pg.103).

Rasulullaah ﷺ stated that whoever recites this Dhikr in the morning shall be protected until the evening and whoever recites it in the evening will be protected until the morning. ⁽¹⁾

Hadhrat Abu Dardaa رضي الله عنه reports⁽²⁾ that Allaah will alleviate all worries of a person's if he recites the following Dhikr seven times morning and evening, regardless of whether he recites it with sincerity or not:

”حَسِبَنِي اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوْكِيدٌ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ“

The Dhikr to be Recited in the Marketplaces and other Places where People are Negligent of Allaah

Hadhrat Ismah رضي الله عنه narrates that Rasulullaah ﷺ said, "The action Allaah loves most is *Subhatul Hadith* and the action that Allaah hates most is *Tahreef*." "O Rasulullaah ﷺ!" the Sahabah رضي الله عنه asked, "What is *Subhatul Hadith*?" Rasulullaah ﷺ explained, "When a man is engaged in *Tasbeeh* at a time when everyone else is engaged in (worldly) discussions." "O Rasulullaah ﷺ!" the Sahabah رضي الله عنه asked further, "And what is *Tahreef*?" Rasulullaah ﷺ replied, "When people are enjoying prosperity but when their neighbours or companions ask them (about their condition), they complain that they are suffering hardship." ⁽³⁾

Hadhrat Abu Idrees Khowlaani reports that Hadhrat Mu'aadh رضي الله عنه once said to them, "When you associate with people, it is inevitable that they would engage in (worldly) discussions. When you see that they have become negligent of Allaah, that is the time when you should devote your complete attention to your Rabb ﷺ. A narrator named Hadhrat Waleed says that when he mentioned this to Hadhrat Abdur Rahmaan bin Yazeed bin Jaabir, he remarked, "That is quite right because Hadhrat Abu Talha Hakeem bin Dinaar informed me that according to the Sahabah رضي الله عنه, the sign of an accepted du'aa is when a person turns his complete attention to Allaah at a time when others are negligent of Allaah." ⁽⁴⁾ Hadhrat Abu Qilaabah narrates that when two men met in the marketplace, one said to the other, "Come, let us seek forgiveness from Allaah while the rest of the people are negligent of Allaah." They then did this. After one of them passed away, the other saw him in a dream and said, "Do you know that Allaah had forgiven us the night we met in the marketplace?" ⁽⁵⁾

Adhkaar during Journeys

Rasulullaah ﷺ Instructs Some People for whom he Provided Transport for Hajj to Engage in the Dhikr of Allaah when they Mount

Hadhrat Abu Laas Khuzaa'ee رضي الله عنه says, "Rasulullaah ﷺ once provided us

(1) Abu Dawood, Nasa'ee and Irbnus Sunni, as quoted in Tuhfatudh Dhaakireen (Pg.66).

(2) Abu Dawood.

(3) Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.193). Haythami (Vol.10 Pg.81) has commented on the chain of narrators.

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.236).

(5) Ibn Abi Dunya and otehrs, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.191).

with a Zakaah camel to go for Hajj. 'O Rasulullaah ﷺ!' we said, 'We do not think that this camel will be able to carry us.' Rasulullaah ﷺ said, 'Because there is a Shaytaan in the hump of every camel, you ought to engage in the Dhikr of Allaah ﷺ every time you mount them, as Allaah has commanded you. You may then use them for yourselves because they can carry only by the permission of Allaah.' ⁽¹⁾

Rasulullaah ﷺ's Words to Hadhrat Abdullaah bin Abbaas رضي الله عنهما when he let him Ride behind him on the same Animal

Hadhrat Abdullaah bin Abbaas رضي الله عنهما narrates that Rasulullaah ﷺ once let him ride behind him on his animal. When he was seated on the animal, Rasulullaah ﷺ recited ﴿الله أكbar﴾ ('Allaahu Akbar') thrice, ﴿سبحان الله﴾ ('Subhaanallaah') thrice and ﴿لَا إله إلا الله﴾ ('Laa Ilaaaha Illallaah') once. Thereafter, Rasulullaah ﷺ then leaned against Hadhrat Abdullaah bin Abbaas رضي الله عنهما and smiled, after which he turned to him and said, "When a person mounts his conveyance and does as I have done, Allaah ﷺ turns to him and smiles down on him just as I have smiled to you." ⁽²⁾

Rasulullaah ﷺ Teaches a Sahabi رضي الله عنه Riding behind him on the same Animal what Dhikr to Recite when the Animal Falls

Hadhrat Usaamah رضي الله عنه narrates that he was sitting behind Rasulullaah ﷺ on a camel when the camel tripped. "May Shaytaan be destroyed!" Hadhrat Usaamah رضي الله عنه exclaimed. Rasulullaah ﷺ corrected him saying, "Do not say 'May Shaytaan be destroyed!' because this fills him with so much pride that he swells to the size of a house and says, 'It happened through my power! You should rather say, 'Bismillaah' because Shaytaan is then reduced to the size of a fly." ⁽³⁾ Hadhrat Abu Tameemah Hujaymi narrates that someone who was once sitting behind Rasulullaah ﷺ on the same animal said, "I was sitting behind Rasulullaah ﷺ on his donkey when it tripped..." The narration then continues like the one above, but ends with Rasulullaah ﷺ saying, "...Shaytaan says, 'I toppled her with my power. However, if you say 'Bismillaah', Shaytaan becomes so humiliated that he shrinks to a size smaller than a fly.'" ⁽⁴⁾

Rasulullaah ﷺ's Words when Mounting an Elevated place and the Words of the Sahabah رضي الله عنهم when Reaching their Destination

Hadhrat Anas رضي الله عنه narrates that whenever Rasulullaah ﷺ mounted an

(1) Ahmad and Tabraani. Haythami (Vol.10 Pg.131) has commented on the chain of narrators. Mention is also made of the narration in Isaabah (Vol.4 Pg.168).

(2) Ahmad. Haythami (Vol.10 Pg.131) has commented on the chain of narrators.

(3) Tabraani. Haythami (Vol.10 Pg.132) has commented on the chain of narrators.

(4) Ahmad, reporting from reliable sources.

elevated place (when travelling), he would say:

“اللَّهُمَّ لَكَ الشَّرْفُ عَلَى كُلِّ شَرَفٍ وَلَكَ الْحَمْدُ عَلَى كُلِّ حَالٍ”

"O Allaah! All prominence belongs to You on every prominent place and all praise belongs to You in every condition." ⁽¹⁾

Hadhrat Anas رضي الله عنه reports that whenever they reached a destination, they recited (سبحان الله) ('Subhaanallaah') until they had untied their carriages. ⁽²⁾

Several incidents have passed concerning this topic in the chapter discussing Dhikr while out in Jihaad.

What Hadhrat Abdullaah bin Mas'ood Used to say when Leaving the House

Hadhrat Awf reports that whenever Hadhrat Abdullaah bin Mas'ood رضي الله عنه left the house, he used to recite:

“بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ”

"I leave in the name of Allaah. I trust only in Allaah and there is no power (to do good) and no might (to abstain from evil) but with Allaah."

Hadhrat Ka'b Qurazi says that the du'a (for travelling) is found in the Qur'aan where Allaah says:

﴿وَقَالَ ارْكُوْا فِيهَا بِسْمِ اللَّهِ مَجْرُهَا وَمُرْسَهَا إِنَّ رَبِّي لَغَفُورٌ رَّحِيمٌ﴾ (سورة هود: آيت ۴۱)

"Embark on it! With the name of Allaah shall it travel and anchor.

Surely my Rabb is the Most Forgiving, the Most Merciful." {Surah Hood, verse 41}

He then recited the du'a: (تَوَكَّلْتُ عَلَى اللَّهِ) ("I trust only in Allaah"). ⁽³⁾

Salutations to Nabi ﷺ ⁽⁴⁾

Hadhrat Ubay bin Ka'b رضي الله عنه Informs Rasulullaah ﷺ that he Wishes to Devote all his Time for Dhikr to Sending Salutations to Rasulullaah ﷺ

Hadhrat Ubay bin Ka'b رضي الله عنه narrates that after two thirds of the night had passed, Rasulullaah ﷺ stood up and addressed the people saying, "O people! Engage in the Dhikr of Allaah. Engage in the Dhikr of Allaah. The thing that shall shake everything (the blowing of the trumpet) has almost already arrived and will be followed by the one riding behind it (the second blowing of the trumpet). Death has arrived with all its terrors." It was then that Hadhrat Ubay bin Ka'b رضي الله عنه said, "O Rasulullaah ﷺ! I send salutations to you (recite Durood) in abundance. How much of the time I spend for Dhikr and du'a should I devote to

(1) Ahmad and Abu Ya'la. Haythami (Vol.10 Pg.133) has commented on the chain of narrators.

(2) Tabraani in his Awsat, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.133).

(3) Tabraani. Haythami (Vol.10 Pg.129) has commented on the chain of narrators.

(4) Sending salutations to Rasulullaah ﷺ means reciting certain formulation to invoke Allaah to shower special mercies on Rasulullaah ﷺ.

sending salutations to you?" "As much as you please," Rasulullaah ﷺ replied. "A quarter?" Hadhrat Ubay ﷺ asked. "As much as you please," Rasulullaah ﷺ replied, "but it will be better if you devoted more time." "Half then?" Hadhrat Ubay ﷺ asked further. Again Rasulullaah ﷺ said, "As much as you please, but it will be better if you devoted more time." Hadhrat Ubay ﷺ then asked, "What about two-thirds?" "As much as you please, but it will be better if you devoted more time," Rasulullaah ﷺ repeated. Hadhrat Ubay ﷺ finally said, "I shall then devote all my time." "In that case," Rasulullaah ﷺ said, "All your worries will be taken care of and you will be forgiven." ⁽¹⁾

The Incident of Rasulullaah ﷺ with Hadhrat Abdur Rahmaan bin Auf رضي الله عنهما and His Statement Concerning Durood

Hadhrat Abdur Rahmaan bin Auf رضي الله عنهما says, "Four or five of us would remain with Rasulullaah ﷺ day and night so that we could be of assistance to him when he needed us. It was at a time when Rasulullaah ﷺ had left his room that I came to him. I followed him as he entered an orchard belonging to one of the leaders of the Ansaar. Rasulullaah ﷺ then started performing salaah and remained so long in Sajdah that I started weeping at the thought of his soul having left him. Rasulullaah ﷺ then raised his head and called for me. 'What is the matter?' Rasulullaah ﷺ asked. 'O Rasulullaah ﷺ!' I submitted, 'You remained so long in Sajdah that I started saying to myself, 'Allaah has taken the soul of His Rasool ﷺ and I shall never see him ever again.' Rasulullaah ﷺ then said, 'I prostrated out of gratitude for what Allaah has granted me for my Ummah. Whoever sends salutations to me once, Allaah will record the reward of ten good deeds to his account and remove ten sins from his record.' ⁽²⁾

Another similar narration states that Rasulullaah ﷺ said, "Jibra'eel عليه السلام has just come to me saying, 'Should I not convey to you the good news that Allaah says, 'Whoever sends salutations to you, I shall send salutations to him and whoever sends greetings of peace for you, I shall send greetings of peace for him.'" Rasulullaah ﷺ also said, "It was out of gratitude for this that I prostrated." ⁽³⁾

Rasulullaah ﷺ States the Virtue of sending salutations to him

Hadhrat Abu Talha Ansaari رضي الله عنهما reports that Rasulullaah ﷺ was in an extremely good mood one morning and his happiness could actually be seen on his face. "O Rasulullaah ﷺ!" The Sahabah رضي الله عنهما said, "You seem to be in

(1) Ahmad, Ibn Munee, Rooyaani, Haakim, Bayhaqi, Sa'eed bin Mansoor and Abd bin Humayd, as quoted in *Kanzul Ummaal* (Vol.1 Pg.215). Tirmidhi and Tabraani have reported a similar narration, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.161). Abu Nu'aym has also reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.1 Pg.215).

(2) Abu Ya'la and Ibn Abi Dunya.

(3) Ahmad and Haakim, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.155). Haythami (Vol.10 Pg.161) has commented on the chain of narrators.

such a good mood today that your happiness can clearly be seen on your face." "I certainly am," Rasulullaah ﷺ confirmed, "a messenger from my Rabb ﷺ came to me today saying, 'Whoever of your Ummah sends salutations to you once, Allaah will record the reward of ten good deeds to his account, will remove ten sins from his record, will elevate his stages by ten and will shower as much mercies on him in response.'"⁽¹⁾

Hadhrat Ka'b bin Ujrah ﷺ narrates that Rasulullaah ﷺ once instructed them to present themselves at the pulpit. When they did so and Rasulullaah ﷺ ascended the first step, he said, "Aameen." When he then ascended the second step, he again said, "Aameen" and then again said "Aameen" when he ascended the third step. After Rasulullaah ﷺ had descended from the pulpit, the Sahabah ﷺ asked, "O Rasulullaah ﷺ! We have heard you say something today that we have never before heard you say." Rasulullaah ﷺ explained, "Jibra'eel ﷺ came to me and said, 'Far removed from Allaah's mercy is the person who finds the month of Ramadhaan without being forgiven!' To this I said 'Aameen'. When I then ascended the second step, he said, 'Far removed from Allaah's mercy is the person before whom your name is mentioned and he fails to sends salutations to you!' To this I also said 'Aameen'. When I then ascended the third step, he said, 'Far removed from Allaah's mercy is the person whose both parents or one parent gets old in his presence and they do not enter him into Jannah (by his service to them)!' To this I said 'Aameen'."⁽²⁾

Rasulullaah ﷺ States that the Most Miserly Person is one Who does not sends salutations to Him when his Name is Mentioned

Hadhrat Abu Dharr ﷺ narrates that when he went out one day to Rasulullaah ﷺ, Rasulullaah ﷺ was saying, "Should I not inform you of the most miserly person?" "Please do, O Rasulullaah ﷺ!" the Sahabah ﷺ asked. Rasulullaah ﷺ said, "The one in whose presence my name is mentioned and he still does not sends salutations to me. This definitely makes him the most miserly of all people."⁽³⁾

Rasulullaah ﷺ Teaches the Sahabah ﷺ how to send salutations to Him

Hadhrat Abu Mas'ood ﷺ narrates that Rasulullaah ﷺ once came to sit with them as they sat with Hadhrat Sa'd bin Ubaadah ﷺ. It was then that Hadhrat Basheer bin Sa'd who was the father of Hadhrat Nu'maan bin Basheer ﷺ asked, "O Rasulullaah ﷺ! Allaah has instructed us to send salutations

(1) Ahmad and Nasa'ee, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.157). Abdur Razzaaq has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.1 Pg.216). There are many variations of this Hadith narrated by many people.

(2) Haakim, Ibn Hibbaan, Bazzaar, Ibn Khuzaymah and Tabraani have all reported similar narrations from various Sahabah ﷺ, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.166). Haythami (Vol.10 Pg.166) has commented on some of the chains of narrators.

(3) Ibn Abu Aasim in his *Kitaabus Salaah*, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.170).

to you, so how should we send salutations to you, O Rasulullaah ﷺ?" Rasulullaah ﷺ then remained silent for such a long while that we wished we had never asked him. Thereafter, he told us to say:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى الِّمُحَمَّدِ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَبَارِكْ عَلَى

مُحَمَّدٍ وَعَلَى الِّمُحَمَّدِ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ

"O Allaah! Shower your special mercies on Muhammad ﷺ and on the family of Muhammad ﷺ just as you have showered your mercies on Ibraheem ﷺ. O Allaah! Bless Muhammad ﷺ and the family of Muhammad ﷺ just as you have blessed Ibraheem ﷺ in the universe. Verily You are Most Praiseworthy, Most Honourable."

Rasulullaah ﷺ said further, "As for conveying greetings of peace (Salaams) to me, you have already been taught how to do it (by reciting the Tashahhud)." (1)

Hadhrat Abdullaah bin Mas'ood Teaches the Method of sending salutations to Rasulullaah ﷺ

Hadhrat Abdullaah bin Mas'ood رضي الله عنهما said⁽²⁾, "When you send salutations to Rasulullaah ﷺ, do so properly because you do not know that your salutations will be presented to Rasulullaah ﷺ." When the people then asked Hadhrat Abdullaah bin Mas'ood رضي الله عنهما to teach them how to send salutations to Rasulullaah ﷺ, he told them to recite:

اللَّهُمَّ اجْعَلْ صَلَوَاتِكَ وَرَحْمَتِكَ عَلَى سَيِّدِ الْمُرْسَلِينَ وَأَمَّمِ الْمُتَقِّيِّينَ

وَخَاتَمِ النَّبِيِّينَ مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ إِمَامِ الْخَيْرِ وَفَانِدِ الْخَيْرِ وَرَسُولِ الرَّحْمَةِ اللَّهُمَّ

ابْعُثْهُ مَقَامًا مَحْمُودًا يَغْبِطُهُ بِهِ الْأَوَّلُونَ وَالآخِرُونَ اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى الِّمُحَمَّدِ

كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى الِّمُحَمَّدِ إِنَّكَ حَمِيدٌ مَجِيدٌ اللَّهُمَّ بَارِكْ

عَلَى مُحَمَّدٍ وَعَلَى الِّمُحَمَّدِ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى الِّمُحَمَّدِ إِنَّكَ حَمِيدٌ

مَجِيدٌ

The Durood that Hadhrat Ali رضي الله عنهما taught people to recite has already passed.⁽³⁾

The Statements of Hadhrat Abu Bakr رضي الله عنهما and Hadhrat Umar رضي الله عنهما Concerning sending salutations to Rasulullaah ﷺ

Hadhrat Abu Bakr رضي الله عنهما said, "Sending salutations to Rasulullaah ﷺ eradicates sins more effectively than water extinguishes fire and sending

(1) Maalik, Ibn Abi Shaybah, Muslim, Abu Dawood, Tirmidhi, Nasa'ee, Abdur Razzaaq and Abd bin Humayd, as quoted in *Kanzul Ummaal* (Vol.1 Pg.217).

(2) Ibn Maajah, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.165).

(3) In the chapter discussing knowledge.

greetings of peace (Salaams) to Rasulullaah ﷺ is more rewarding than setting slaves free. Having love for Rasulullaah ﷺ is more rewarding than both setting slaves free and wielding a sword in the path of Allaah ﷺ."(1)

Hadhrat Umar bin Khattaab رضي الله عنه said, "Du'aas remain suspended between the heaven and the earth and no part of it ascends until you send salutations to Nabi ﷺ."(2)

Hadhrat Umar رضي الله عنه said, "All du'aas are stopped just short of the heavens until salutations are sent to Nabi ﷺ. It is only when salutations are sent to Nabi ﷺ that the du'aa is raised."(3)

The Statements of Hadhrat Ali رضي الله عنه and Hadhrat Abdullaah bin Abbaas رضي الله عنه Concerning sending salutations to Nabi ﷺ

Hadhrat Ali رضي الله عنه said, "Every du'aa is held back until salutations are sent to Muhammad ﷺ."(4)

Hadhrat Ali رضي الله عنه said, "The person who sends salutations to Nabi ﷺ a hundred times on a Friday will have so much celestial light on his face on the Day of Qiyaamah that people will wonder what great deed he carried out."(5)

Hadhrat Abdullaah bin Abbaas رضي الله عنه said, "It is not appropriate to send salutations to anyone other than the Ambiyaa."(6)

Hadhrat Abdullaah bin Abbaas رضي الله عنه also said, "For anyone to send salutations to anyone else is inappropriate unless it be to one of the Ambiyaa."(7)

Istighfaar (Seeking Allaah's Forgiveness)

The Narration of Hadhrat Abdullaah bin Umar رضي الله عنه Concerning the Istighfaar Rasulullaah ﷺ Made in a Single Sitting

Hadhrat Abdullaah bin Umar رضي الله عنه says that in a single sitting, they would count Rasulullaah ﷺ recite the following Istighfaar a hundred times:

”رَبِّ اغْفِرْلِي وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَابُ الرَّحِيمُ“

"O my Rabb! Forgive me and accept my repentance, for verily you are the Most Forgiving and Most Merciful."(8)

(1) Khateeb and Isfahaani, as quoted in *Kanzul Ummaal* (Vol.1 Pg.213).

(2) Tirmidhi. Ibn Raahway has reported a similar narration.

(3) Rahaawi. Haafidh Iraqi has stated that narration, although appearing to be the words of Hadhrat Umar رضي الله عنه, must have come from Rasulullaah ﷺ. Refer to *Kanzul Ummaal* (Vol.1 Pg.213) for details.

(4) Tabraani in his Awsat, Bayhaqi, Ubaydullaah Eeshi and Rahaawi, as quoted in *Kanzul Ummaal* (Vol.1 Pg.214).

(5) Bayhaqi, as quoted in *Kanzul Ummaal* (Vol.1 Pg.214).

(6) Abdur Razzaaq, as quoted in *Kanzul Ummaal* (Vol.1 Pg.216).

(7) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.167).

(8) Abu Dawood and Tirmidhi.

Rasulullaah ﷺ's Words to Hadhrat Hudhayfah when he Complained of His Sharp Tongue

Hadhrat Hudhayfah ﷺ narrates that when he once complained to Rasulullaah ﷺ about his sharp tongue, Rasulullaah ﷺ said, "How far you are from Istighfaar? I seek forgiveness from Allaah a hundred times daily." ⁽¹⁾ Another narration states that Hadhrat Hudhayfah ﷺ went to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! My tongue is extremely sharp towards my family and I fear that it may enter me into Jahannam." The rest of the Hadith is as above. ⁽²⁾

Rasulullaah ﷺ's Statement about Seeking forgiveness Seventy times a Day

Hadhrat Anas رضي الله عنه says, "Rasulullaah ﷺ was on a journey when he said, 'Seek forgiveness from Allaah.' We then all engaged in Istighfaar. Rasulullaah ﷺ then instructed us saying, 'Complete this seventy times.' When we complied, Rasulullaah ﷺ said to us, 'When a male or female servant seeks forgiveness from Allaah seventy times a day, Allaah forgives seven hundred of his sins. Destroyed is that servant who commits more than seven hundred sins during any day and night.'" ⁽³⁾

The Incident of Hadhrat Ali رضي الله عنه with Rasulullaah ﷺ Concerning Istighfaar

Hadhrat Ali bin Rabee'ah narrates that Hadhrat Ali رضي الله عنه allowed him to ride behind him on his animal as he went to the outskirts of Harra. Hadhrat Ali رضي الله عنه then raised his head to the sky and said:

“اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ أَحَدٌ غَيْرُكَ”

'O Allaah! Forgive my sins because none forgives sins but You'

Thereafter, he turned to me and laughed. 'O Ameerul Mu'mineen!' I asked, 'You have sought forgiveness from your Rabb and then turned to me to laugh?' He explained, 'Rasulullaah ﷺ allowed me to ride behind him on his animal as he went to the outskirts of Harra. Rasulullaah ﷺ then raised his head to the sky and said:

“اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ أَحَدٌ غَيْرُكَ”

'O Allaah! Forgive my sins because none forgives sins but You'

Thereafter, he turned to me and laughed. 'O Rasulullaah ﷺ!' I asked, 'You have sought forgiveness from your Rabb and then turned to me to laugh?' Rasulullaah ﷺ explained, 'I am laughing because Allaah laughed in His happiness to know

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.276). Ibn Abi Shaybah has reported a similar narration, as quoted in *Kanzul Ummaal* (Vol. 1Pg.212).

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.276).

(3) Ibn Abi Dunya, Bayhaqi and Isfahaani, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.131). Ibn Najjaar has reported a similar narration. As quoted in *Kanzul Ummaal* (Vol.1 Pg.212).

that His servant is well aware of the fact that none but He can forgive."⁽¹⁾

The Narration of Hadhrat Abu Hurayrah Concerning the Excessive Istighfaar of Rasulullaah ﷺ

Hadhrat Abu Hurayrah رضي الله عنه says, "I have never seen anyone after Rasulullaah ﷺ who more excessively recited:

“أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ”

'I Seek forgiveness from Allaah and repent to Him.'⁽²⁾

Rasulullaah ﷺ Teaches A Du'aa of Istighfaar to a Man who had Committed many Sins

Hadhrat Jaabir bin Abdullaah رضي الله عنه narrates that a man once came to Rasulullaah ﷺ saying, "Alas! How many are my sins! Alas! How many are my sins!" When he repeated himself twice or thrice, Rasulullaah ﷺ addressed him saying, "You should rather say:

“اللَّهُمَّ مَغْفِرَتُكَ أَوْسَعُ مِنْ ذُنُوبِي وَرَحْمَتُكَ أَرْجَى عِنْدِي مِنْ عَمَلِي”

"O Allaah! Your forgiveness is greater than my sins and I have more hope in Your mercy than I have in my deeds."

When the man recited the du'aa, Rasulullaah ﷺ asked him to repeat it. After he had repeated it once, Rasulullaah ﷺ bade him to repeat it yet again. After repeating it once more, Rasulullaah ﷺ said to him, "You may now leave because Allaah has forgiven all your sins."⁽³⁾

Hadhrat Umar رضي الله عنه, Hadhrat Ali رضي الله عنه and Hadhrat Abu Dardaa رضي الله عنه Encourage people to Engage in Istighfaar

Hadhrat Hannaad narrates that when Hadhrat Umar رضي الله عنه overheard someone saying, "(أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ)" ('I seek forgiveness from Allaah and repent to Him'), Hadhrat Umar رضي الله عنه addressed him saying, "Is that All? Why do you not follow it up with its partner: (نَاغِفْرِي وَتَبْعَدْ عَنِي)" ('So do forgive me and accept my repentance')."⁽⁴⁾

Hadhrat Sha'bi reports that Hadhrat Ali رضي الله عنه said, "I am surprised at the person who destroys himself when salvation is at hand." "What is the salvation?" someone asked. "It is Istighfaar," came the reply.⁽⁵⁾

Hadhrat Abu Dardaa رضي الله عنه said, "Glad tidings for the person who finds in his record of deeds even a little bit of Istighfaar."⁽⁶⁾

(1) Ibn Abi Shaybah and Ibn Munee, as quoted in *Kanzul Ummaal* (Vol.1 Pg.211).

(2) Abu Ya'la and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.211).

(3) Haakim, as quoted in *Kanzul Ummaal* (Vol.3 Pg.132).

(4) Ahmad in his *Zuhd*, as quoted in *Kanzul Ummaal* (Vol.1 Pg.211).

(5) Deenowri, as quoted in *Kanzul Ummaal* (Vol.1 Pg.211).

(6) Ibn Abi Shaybah, as quoted in *Kanzul Ummaal* (Vol.1 Pg.212).

The Statement of Hadhrat Abdullaah bin Mas'ood

Concerning Istighfaar

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه mentioned that a person will be forgiven even for the sin of fleeing from the battlefield if he recites the following thrice:

“أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَقُّ الْقَيُومُ وَأَتُوبُ إِلَيْهِ”

"I seek forgiveness from Allaah. There is no deity but He Who is the Living and the One Who maintains everything. It is Him to Whom I repent." ⁽¹⁾

Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه once said, "If you people knew my sins, not even two of you would walk behind me and you would rather throw sand on my head. I would be happy if Allaah forgave even one of my sins even though I have to be called by name of Abdullaah bin Rowtha (Abdullaah the son of dung)." ⁽²⁾

The Statements of Hadhrat Abu Hurayrah رضي الله تعالى عنه and Hadhrat Baraa رضي الله تعالى عنه Concerning Istighfaar

Hadhrat Abu Hurayrah رضي الله تعالى عنه once said, "Every day I seek Allaah's forgiveness and repent to him twelve thousand times and this is in proportion to the debt I owe Allaah." ⁽³⁾ Another narration quotes him as saying, "This is in proportion to my sins."

A man once asked Hadhrat Baraa رضي الله تعالى عنه about the verse:

﴿وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ﴾ (سورة بقرة، آية ١٩٥)

"And do not throw yourselves into destruction" {Surah Baqarah, verse 195}

The question he asked was, "O Abu Amaarah! Does this refer to a person who fights the enemy until he is killed?" "No," Hadhrat Baraa رضي الله تعالى عنه replied, "It refers to a person who sins and then says that Allaah will never forgive him." ⁽⁴⁾

What Falls into the Ambit of Dhikr

Rasulullaah ﷺ's Statement about those who Love each other for the Pleasure of Allaah

Hadhrat Abu Dardaa رضي الله تعالى عنه narrates that Rasulullaah ﷺ said, "Allaah shall raise some people on the Day of Qiyaamah whose faces will be shining with resplendence. They will be sitting on thrones of pearls and will be the envy of all people. They will however neither be martyrs nor Ambiyaa." Sitting on his knees, a Bedouin asked, "Do describe them for us, O Rasulullaah ﷺ so that we may recognise them." Rasulullaah ﷺ replied, "They will be people from different tribes and from different places who love each other for the pleasure of Allaah and gather together to engage in the Dhikr of Allaah." ⁽⁵⁾

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.210).

(2) Haakim (Vol.3 Pg.316), reporting from reliable sources as confirmed by Dhahabi.

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.383).

(4) Haakim, reporting from reliable sources, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.132).

(5) Tabraani.

Hadhrat Amr bin Abasa رضي الله عنه reports that he heard Rasulullaah ﷺ say, "There shall be people on the right hand side of Ar Rahmaan (Allaah) - and both His sides are the right - who will neither be Ambiya nor martyrs. The radiance from their faces will dazzle onlookers and even the Ambiya and the martyrs will envy them because of their status and close position to Allaah عز وجله." "Who will they be, O Rasulullaah ﷺ?" someone asked. Rasulullaah ﷺ replied, "They are a group of people from various tribes who gather for the Dhikr of Allaah and who select good words just as a person eating dates selects the best of dates." ⁽¹⁾

Rasulullaah ﷺ's Words to the Sahabah رضي الله عنهم when they sat down to discuss the days of ignorance and the Bounty of Imaan

Hadhrat Anas bin Maalik رضي الله عنه narrates that Rasulullaah ﷺ once came to some Sahabah رضي الله عنهم who were engaged in a discussion. They said, "We were busy discussing the ignorance and deviation we were in and how Allaah then guided us." Rasulullaah ﷺ was impressed and commended them saying, "You have done well. Remain as you are and do just as you are doing." ⁽²⁾

Statements of Hadhrat Aa'isha رضي الله عنها and Hadhrat Abdullaah bin Abbaas رضي الله عنه about Speaking of Hadhrat Umar رضي الله عنه and Sending Salutations to Rasulullaah ﷺ

Hadhrat Abdullaah bin Abbaas رضي الله عنه said, "Speak often about Hadhrat Umar bin Khattaab رضي الله عنه because speaking about him is speaking about justice, and speaking about justice is speaking of Allaah." ⁽³⁾

Hadhrat Aa'isha رضي الله عنها said, "Adorn your gatherings with sending salutations to Rasulullaah ﷺ and speaking of Hadhrat Umar bin Khattaab رضي الله عنه." ⁽⁴⁾

The Signs of Dhikr and the Reality of Dhikr

Rasulullaah ﷺ Describes the Friends of Allaah

Hadhrat Abdullaah bin Abbaas رضي الله عنه narrates that when someone asked Rasulullaah ﷺ who the friends of Allaah (the Awliya) are, Rasulullaah ﷺ replied, "Those people who remind you of Allaah when you look at them." ⁽⁵⁾

Rasulullaah ﷺ's Words to Hadhrat Handhala رضي الله عنه and Hadhrat Abu Hurayrah رضي الله عنه

Hadhrat Handhala Usayyidi رضي الله عنه who was one of Rasulullaah ﷺ's scribes

(1) Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.66) and reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.77).

(2) Tabraani in his Awsat. Haythami (Vol.10 Pg.80) has commented on the chain of narrators.

(3) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.391).

(4) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.394).

(5) Bazaar. Haythami (Vol.10 Pg.78) has commented on the chain of narrators.

narrates, "We were once with Rasulullaah ﷺ when we spoke of Jannah and Jahannam (with) so much (conviction) that it seemed to appear before our very eyes. I then went to my wife and children with whom I started laughing and playing. However, when I thought of the state of mind I had been in (with Rasulullaah ﷺ), I left the house. I then met Abu Bakr ؓ, to whom I said, 'O Abu Bakr! I have become a Munaafiq.' 'Why do you say that?' he asked. I explained, 'When we are with Nabi ﷺ and he speaks to us about Jannah and Jahannam, it seems as if it is before our very eyes. However, when we leave his presence and become engrossed with our wives, children and occupations, we forget.' Abu Bakr ؓ remarked, 'But we do the same.' I then approached Rasulullaah ﷺ and mentioned this to him. Rasulullaah ﷺ said, 'O Handhala! If you can be with your families as you are when you are with me, the angels will actually shake hands with you on your beds and on the street. O Handhala! There are times for this and times for that.'⁽¹⁾

Another narration states that Rasulullaah ﷺ said to him, "If you could remain at all times as you are when you are with me, the angels will even shade you with their wings."⁽²⁾

Hadhrat Abu Hurayrah ؓ narrates that he once said, "O Rasulullaah ﷺ! When we are with you, our hearts are softened, we detach ourselves from this world and yearn for the Aakhirah." Rasulullaah ﷺ remarked, "If after leaving me you remain as you are when with me, the angels will visit you and shake hands with you in the streets. On the other hand, if you do not sin, Allaah will create a creation that sins until their sins reach the heights of the sky. They will then seek forgiveness from Allaah and He will forgive them all their sins without any concern."⁽³⁾

Hadhrat Abdullaah bin Umar ؓ would think of Allaah while Performing Tawaaf

Hadhrat Urwa bin Zubayr ؓ says, "We were performing Tawaaf when I extended to Hadhrat Abdullaah bin Umar ؓ my proposal to marry his daughter, he remained silent and offered no reply. 'Had he been happy,' I said to myself, 'he would have certainly given me a reply. By Allaah! I shall never speak to him about it ever again.' It so happened that he reached Madinah before me and when I returned, I first went to the Masjid of Rasulullaah ﷺ where I greeted Rasulullaah ﷺ and fulfilled the rights owed to him. I then went to Hadhrat Abdullaah bin Umar ؓ. He welcomed me most warmly and asked when I had arrived. When I informed him that I had just arrived, he said, 'Were you asking me about Sauda bint Abdullaah (my daughter) at a time when we were performing Tawaaf and could think of Allaah ﷺ before our very eyes? Were you unable to meet me on any other occasion?' 'It just happened to take place at that time,' I replied. 'Well,' he asked, 'what have you to say today (are you

(1) Hasan bin Sufyaan and Abu Nu'aym.

(2) Tayaalisi, as quoted in *Kanzul Ummaal* (Vol.1 Pg.100).

(3) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.1 Pg.101).

still willing to marry her)?' 'I am now even more eager,' I replied. Hadhrat Abdullaah bin Umar ﷺ then called his two sons Saalim and Abdullaah and married me to his daughter." ⁽¹⁾

Making Dhikr Silently and Audibly

The Statement of Rasulullaah ﷺ Regarding the Virtue of Silent Dhikr

Hadhrat Aa'isha ؓ narrates from Rasulullaah ﷺ that the salaah performed after brushing the teeth with a Miswaak is seventy times superior to the salaah performed without using the Miswaak. Rasulullaah ﷺ also said, "Verily the virtue of the secret Dhikr that is inaudible is seventy times superior (to audible Dhikr). When Allaah gathers all of creation on the Day of Qiyaamah for reckoning, the recording angels will present everything that they recorded and have in writing. 'Look carefully to see if this person has anything else to his account.' 'O our Rabb!' the angels will submit, 'There is nothing that we had knowledge of that we have not taken cognisance of and put in writing.' Allaah will then say (to the person being questioned), 'I have something hidden with Me that no other knows of and I shall be rewarding you for it. It is the Dhikr that you made in secret.'" ⁽²⁾

The Burial of a Person who Use to Raise his Voice when Making Dhikr and the Burial of Hadhrat

Abdullaah Dhul Bijaadayn رضي الله عنه

Hadhrat Jaabir ؓ narrates, "We once saw a fire in Baqee (the graveyard of Madinah) and we got to the grave, Rasulullaah ﷺ was already there. 'Hand over the body to me,' Rasulullaah ﷺ instructed. Removing the body from the grave from the side of the legs, we made it over to Rasulullaah ﷺ and when we looked at it, we realised that it was the person who used to raise his voice when making Dhikr." ⁽³⁾

Hadhrat Muhammad bin Ibraaheem Taymi narrates that Dhul Bijadaayn ('the one with two striped blankets') was a Sahabi by the name of Abdullaah ؓ. He belonged to the Muzaynah tribe and was an orphan in the care of his uncle. Although his uncle was very good to him, when he heard that Hadhrat Abdullaah ؓ had accepted Islaam, he took away from him everything that he had given him, even his clothing. When Hadhrat Abdullaah ؓ then went to his mother, she cut a striped blanket into two pieces for him, half of which he used to cover his lower body while the other half was used to cover the upper part of his body. Thereafter, when he went to Rasulullaah ﷺ, Rasuluilaah ﷺ said to him, "You are Abdullaah Dhul Bijaadayn ('the one with two striped blankets'). Stay

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.309). Ibn Sa'd (Vol.4 Pg.167) has reported a similar narration.

(2) Abu Ya'la, Haythami (Vol.10 Pg.81) has commented on the chain of narrators.

(3) Abu Dawood, as quoted in Jam'u Fawaa'id (Vol.1 Pg.137). Abu Nu'aym has reported a similar narration in his *Hilya* (Vol.3 Pg.351).

at my door at all times." He therefore remained at Rasulullaah ﷺ's door at all times.

Because Hadhrat Abdullaah ﷺ used to raise his voice when engaging in Dhikr, Hadhrat Umar رضي الله عنه once remarked, "Is he showing off?" Rasulullaah ﷺ however dispelled the allegation saying, "He is in fact one of those who sigh deeply (and are greatly affected by the Dhikr they make)."

Hadhrat Taymi related further from Hadhrat Abdullaah bin Mas'ood رضي الله عنه who says, "It was in the middle of the night during the expedition to Tabook that I got up and noticed some activity at a fire on the edge of the camp. When I pursued the light, I saw Abu Bakr رضي الله عنه and Umar رضي الله عنه with Abdullaah Dhul Bijaadayn who had passed away. They had already dug a grave for him and Rasulullaah ﷺ was standing inside the grave. After the burial, Rasulullaah ﷺ prayed, 'O Allaah! I have been pleased with him, You also be pleased with him.'"⁽¹⁾

In another narration, Hadhrat Uqba bin Aamir رضي الله عنه states, "It was with regard to a person called Abdullaah Dhul Bijaadayn رضي الله عنه that Rasulullaah ﷺ said, "Indeed, he is one who sighs very deeply." This Rasulullaah ﷺ said because Abdullaah Dhul Bijaadayn used to engage in Dhikr abundantly by reciting the Qur'aan and making du'a and all this he did in an audible voice."

Counting the Tasbeehaat and The Source for this

What Rasulullaah ﷺ said to Hadhrat Safiyya رضي الله عنها when he saw her Using Date Seeds to Count her Tasbeehaat

Hadhrat Safiyya رضي الله عنها narrates that Rasulullaah ﷺ once came to her when she had four thousand date seeds in front of her, which she was using to count her Tasbeehaat. Rasulullaah ﷺ said, "Should I not tell you of something greater than all the Tasbeehaat you have recited?" "Please do tell me," she said. Rasulullaah ﷺ then told her to recite:

“سُبْحَانَ اللَّهِ عَدَدَ خَلْقِهِ”

"I glorify Allaah as much as all of His creation"⁽²⁾

Another narration quotes the Dhikr in the following words:

“سُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ مِنْ شَيْءٍ”

"I glorify Allaah as much as everything that He has created"⁽³⁾

Several similar narrations have already passed in the chapter discussing comprehensive Adhkaar.

(1) *Isaabah* (Vol.2 Pg.238). Baghawi, Ibn Mandah and Ahmad have all reported similar narrations.

(2) Tirmidhi.

(3) Haakim, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.99).

Hadhrat Abu Safiyya ﷺ, Hadhrat Abu Hurayrah ﷺ and Hadhrat Sa'd ﷺ use stones to Count their Tasbeehaat

It is reported that Hadhrat Abu Safiyya ﷺ who was one of Rasulullaah ﷺ's freed slaves used to spread a leather tablecloth and send for a basket of stones. He would then engage in Tasbeeh until midday (counting on the stones), after which the stones would be taken away. After performing the Zuhr salaah, he would again engage in Tasbeeh until the evening. ⁽¹⁾

Hadhrat Yunus bin Ubayd narrates from his mother that she saw a man from the Muhaajireen called Abu Safiyya ﷺ who used stones to count his Tasbeehaat. ⁽²⁾

It is reported that Hadhrat Abu Hurayrah ﷺ had a string on which two thousand knots were tied. He would not go to sleep until he had recited Tasbeeh on them. ⁽³⁾

Hadhrat Abu Nadra narrates that an old man from the Banu Tufaawah tribe related, "I was the guest of Hadhrat Abu Hurayrah ﷺ in Madinah and have never seen any of the Sahabah ﷺ who exerted themselves in Ibaadah as much as he nor any of them who cared more for his guests than he. During the time I spent with him, I one day saw him on his bench with a bag full of stones or date seeds. As he sat there reciting Tasbeehaat, his Abyssinian slave woman sat beneath him and whenever he completed what was in the bag, he gave it to her and she collected everything back. She then refilled the bag and gave it to him." The rest of the narration continues further. ⁽⁴⁾

Hadhrat Hakeem bin Daylami reports that Hadhrat Sa'd (bin Abi Waqqaas) ﷺ used stones to count his Tasbeehaat. ⁽⁵⁾

The Etiquette of Dhikr and Compounding Good Deeds

Hadhrat Abdullaah bin Umar ﷺ said, "If possible, you should engage in Dhikr only when you are in a state of purity." ⁽⁶⁾

Hadhrat Abu Uthmaan Nahdi reports that Hadhrat Abu Hurayrah ﷺ said, "I have been told that Allaah grants a servant the reward of as much as a million good deeds for a single good deed." He then said, "In fact, I have heard Rasulullaah ﷺ say that Allaah gives the rewards of as much as two million good deeds." He then recited the verse:

﴿يُضَعِّفُهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا﴾ (سورة نساء: آیت ۴)

(1) Baghawi, as quoted in *Al Bidaayah wan Nihaayah* (Vol.5 Pg.322).

(2) Baghawi and Bukhaari (not in his Saheeh), as quoted in *Isaabah* (Vol.4 Pg.109). Ibn Sa'd (Vol.7 Pg.60) has reported a similar narration.

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.383).

(4) Abu Dawood (Vol.3 Pg.55).

(5) Ibn Sa'd (Vol.3 Pg.143).

(6) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.1 Pg.209).

He shall multiply it (*the reward of a good deed*) and grant a tremendous (*manifold*) reward from His side. {Surah Nisaa, verse 40}

Thereafter, he added, "If Allaah speaks of a 'tremendous reward', who can measure its magnitude?"

According to another narration, Hadhrat Abu Uthmaan says that he approached Hadhrat Abu Hurayrah رضي الله عنه and asked, "I have heard that according to you, the reward of a good deed is multiplied as much as a million times." To this, Hadhrat Abu Hurayrah رضي الله عنه said, "Why do you find that surprising when I swear by Allaah that I heard Rasulullaah ﷺ say..." The rest of the narration is like the one above. (1)

(1) Ahmad and Bazzaar, as quoted in *Majma'uz Zawaa'id* (Vol.10 Pg.145).